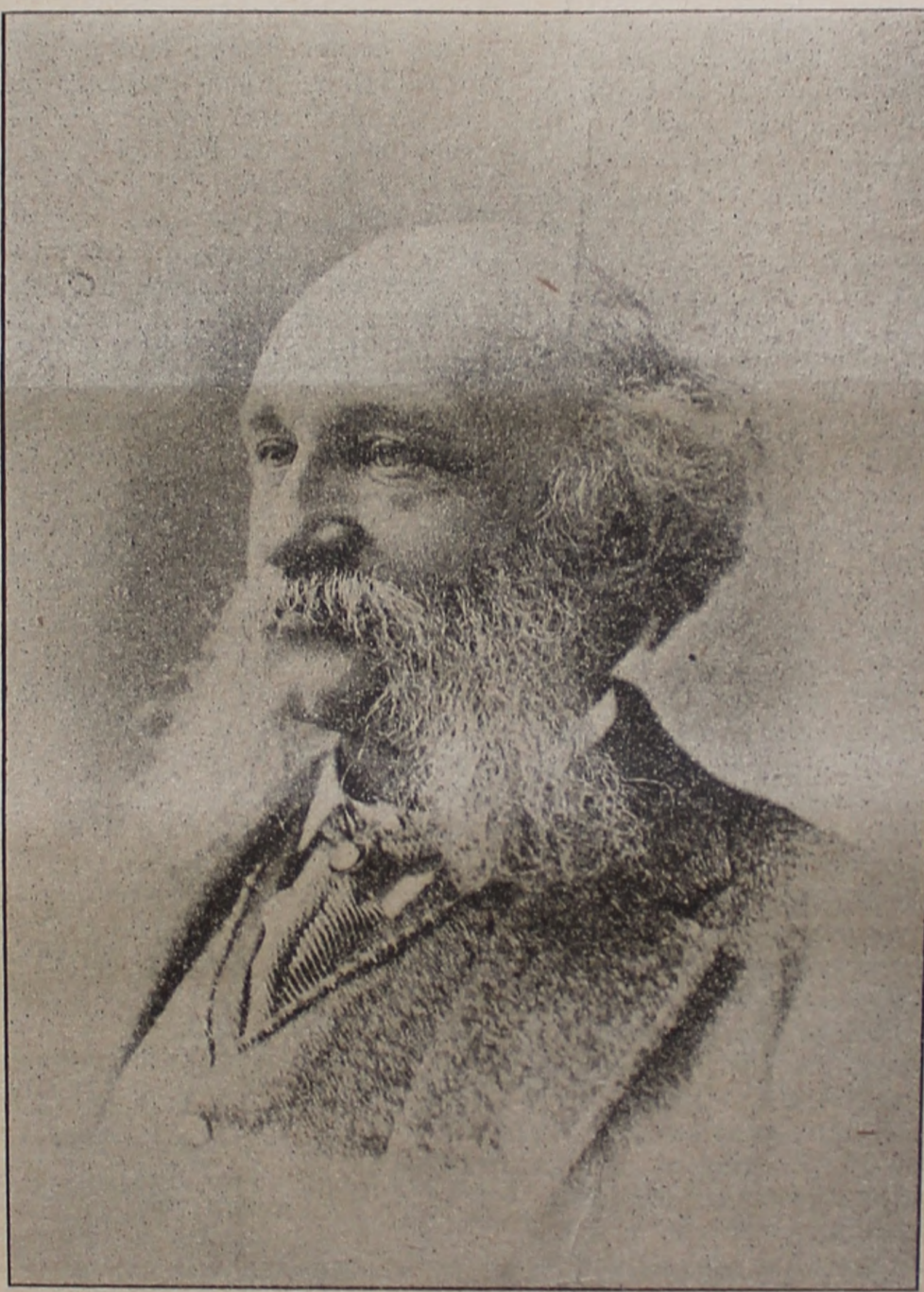


Light of Truth

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DR. F. L. H. WILLIS.

An Exponent of the
Philosophy of Life.

SOME PERSONAL EXPERIENCES — IN THE — INVESTIGATION OF PSYCHICAL PHENOMENA.

BY B. O. FLOWER.

NUMBER 1.

SOME GENERAL OBSERVATIONS.

Only during the past two generations has psychical phenomena received anything like rational consideration at the hand of western civilization. And during this period various causes have operated to retard progress among the principal of which may be mentioned: (1) the almost universal incredulity of an age which was rapidly drifting toward materialism, (2) the savage opposition of a church, alarmed lest its power should be weakened, (3) the ignorance of the laws which govern the phenomena, which like all the manifestations of the finer forces of nature, are dependent upon subtle conditions, and (4) the acting upon the knowledge of these facts by sensational papers, whose reporters were far more anxious to cater to popular prejudice than to arrive at the truth; (5) while it must also be frankly admitted that the conditions which have been frequently considered essential for the production of phenomena have favored fraud, and naturally some unscrupulous persons have taken advantage of this. Psychics also being in a negative condition, have, I think, on many occasions become unconscious victims of positive thoughts from stronger wills than their own, and thus have appeared to be impostors when they have been merely reflecting the dominant thought or idea of some one present thrown on their plastic brains, when in a receptive or passive condition.

These and some other causes have prevented a rapid and systematic accumulation of such data as is necessarily essential to establish a new fact which opposes popular and deep-rooted prejudice. It has only been very recently that these phenomena have been taken up by scientists, who have at once been critical enough to compel the attention of the general public, and yet sympathetic enough to accept the truth without cavil. Their investigations have been carried on with a view to establish, if possible, incontrovertible data gathered in accordance with the scientific methods, to show the reality of a class of phenomena which, while accepted by millions of persons, are totally rejected by a vast majority as without foundation, or as something too illusive to be made valuable as a basis for sound reasoning, while the investigators have kept in mind the importance of arriving at the underlying laws governing psychical phenomena. It is not surprising that this conservative, and yet sympathetic attitude has met with the hostility of partisans on both sides. Those who have become convinced, not only of the truth of psychic phenomena, but who are equally certain that these supernatural appearances have come from the spirits of those who have trod this sphere in mortal bodies, have shown impatience and distrust, and not infrequently contempt, for the slow and halting steps of those who have been applying the scientific methods to their investigations, and who are bent on discovering the underlying laws, as well as collecting and classifying valuable data relating to these phenomena, while those who, either from the conceit born of ignorance, or from a bigotry which has

blunted reason and destroyed the passion for truth if it run counter to preconceived views or deep-seated prejudice, have viewed with alarm the spectacle of thinkers who are recognized among the foremost scientists, scholars and philosophers, moving step by step toward a ground which recognizes the reality of these supernatural appearances that have so long been scouted. This careful but essentially sympathetic attitude on the part of scientific investigators has been still more disturbing to those whose prejudice is greater than their love of science, and who have watched with uneasiness the systematic collection of a vast amount of unimpeachable evidence proving the reality of much which had been heretofore rejected by the general public.

I confess that I cannot share the views of either of these classes. To me it seems that the work being thus carried on is of immense importance, if for no other reason than that it is compelling the attention of thinkers everywhere to facts which have hitherto been dismissed as the products of legerdemain or results of a disordered imagination. When we consider the immense value of humanity, both as a lever to exalt life, and as giving a sweetness and value to existence, which a firm conviction of a continued existence alone can yield to an aspiring soul, the importance of psychical science cannot be overestimated. And when, in connection with this, we remember how widespread is the scepticism in regard to psychic manifestations, how ignorant we are as yet of the subtle underlying laws governing the supernatural appearances, and the fact that they are largely spontaneous, we must see that every particle of evidence, no matter how insignificant, is important. The opinion of every honest and earnest thinker carries a certain amount of influence, and in the added testimony of many there is a compelling power which in time must overmaster the prejudice of the majority, and change their attitude from that of indifference or hostility to that of the candid truth seeker who sincerely desires to know the truth.

With this thought in view, I have decided to set down a few of my experiences during the course of investigations extending over the past 15 years, in the hope that they might be interesting and of some value to the cause of truth. I have always excluded all data when it appeared to me that the conditions under which it was obtained were such as to render fraud possible, and though I have seen many things under circumstances which I did not feel were strictly test that were surprising in their nature, I have invariably refrained from advancing such experiences as having any evidential value. I have witnessed much which seemed to me to be gross fraud, many things which were highly unsatisfactory, some phenomena which were perplexing, and many things which if they had appeared under strictly test conditions would have been valuable. On the other hand, I have witnessed some things of a most extraordinary nature under conditions which I regard as strictly test, and where legerdemain

or fraud on the part of the psychic was, in my judgment, out of the question.

I shall be able to give only a few of my many experiences of this character, which seem to me to prove that in the realm of psychical science lie demonstrations which will prove of inconceivable value to the race at the present time when the baleful influence of materialism is permeating church and state, paralyzing moral energies, deadening the higher and finer aspirations and quickening the intellectual and emotional life on the lower plane of being.

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I shall begin the narration of a few things I have witnessed by detailing some experiences I have had in psychography or independent slate writing; and in so doing I shall incidentally relate the experiences of some intimate friends, who, while intelligent and honest, were anything but credulous.

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LAUGH AND THE WORLD LAUGHS WITH YOU.

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Laugh and the world laughs with you;
Weep and you weep alone;
For this brave old earth must borrow its mirth,

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Be glad and men will seek you;
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But they do not need your woe.
Be glad and your friends are many;
Be sad and you lose them all.
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast and your halls are crowded;
Fast, and the world goes by;
Succeed and give and it helps you live;
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There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

SPIRITUALISM AND ITS PHENOMENA.

(By Charles Dawbarn.)

A friend has just greeted me with glad satisfaction over his recent experiences in materialization. It is more than 30 years since he was convinced of the immortality of man, and the possibility of spirit return. He then nailed his colors to the mast, and has been true to his faith and his own manhood ever since. But for the most part, in all these years, he has found but little satisfactory phenomena. The materialization seance had, until this recent experience, particularly proved to be of the earth, earthly; flavored with fraud, and sweetened to the visitor's taste. So I do not wonder that a short series of genuine phenomena has been, for him, a glimmer of sunshine on a cloudy day. But the clouds still hang heavy. Even to day his soul hunger remains unsatisfied.

Forms have come and gone—genuine forms beyond any reasonable doubt—growing from a glimmering spot in the carpet up to forms which would claim recognition as childhood, maturity and age; then wasting into primitive nothingness at his very feet. Love, friendship, and even enmity were so represented. Yet he sensed it all as wondrous art from the invisible, but without even a single convincing proof that the form was what it claimed to be. His attempts at recognition and identification proved hopeless, at least without a more vivid imagination than is possessed by my friend. So as the conclusion of pure reason he found himself in presence of mortal honesty and spirit fraud. What has the experienced Spiritualist of today to offer that can help my friend C. W. E. to find honesty on both sides of the life line? Let us see where he stands, and what he has found.

He believes already in the possibility of communication between man and spirit. He knows that law reigns supreme on either side the life line, and between. The word "conditions" so terribly abused, simply means "law" working for or against the desired end, which in the case of every honest Spiritualist is truth, absolute truth. But if we unwittingly furnish "conditions" for deception, and get what we thus earn, fraud becomes the truth of that seance. Nothing is wrong, except that we sowed oats and expected wheat.

A very little quiet investigation will show us that the modern Spiritualist has for the most part during his 40 years' experience been sowing oats, and reaping just what he has sown. The law of attraction that rules atoms is also monarch of the universe. Man recognizes that those of like taste help one another to that special end. The lovers of music, no matter how different in every other taste, yet find mutual enjoyment in some grand symphony. Lovers of amusement, in every class from the refined to the brutal, seek mutual gratification; and so with every taste in life. Each seeks his own, and for the most part is repelled by one of another inclination. But when man is seeking "spirit communion" this law of attraction has been all but ignored. It has been supposed that if all who gathered wanted to hear from spirits that was all the harmony needed to cause the door to fly open for every one present. But the law does not work that way. A room full of "jolly good fellows" of the "won't go home till morning" variety, with a medium who could assimilate their influence, would probably "raise hell" with spirit aid, to their mutual satisfaction. But even they must have harmony. So if C. W. E. happens in he is rather a brake on their wheel, and any effort to reach

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him by a spirit friend is befogged by the predominating influence.

As a matter of common experience we neither get a room full of "jolly good fellows" nor of C. W. Es, but just of very-day men and women, each of whom is living his own life in his own way, and bringing his own influence with him to affect both medium and invisibles, as well as other sitters. Under these conditions, which have ruled the public seance for forty-nine years, we have evolved plenty of variety of phenomena. But every careful observer knows we have no greater command of truth than when the raps were made midnight ghostly for the good people of Rochester. In other words we have sown oats, and reaped oats; and our Mother Nature declares she is truthful every time.

That is the situation, condensed into a paragraph. Now how can we use this law of attraction so as to escape fraud and enjoy truth? There is no mystery to be solved. Nor have we to rush to some distant Klondike to find what we seek. Suppose we put the same question to the political reformer, and ask him how he expects to purify politics. He knows that no cunning machine to register votes can do it; and that no law will prevent the "ward boss" from counting up a victory, and pocketing the spoils. He is obliged to acknowledge that the only real purification must begin by the voter raising the level of his own manhood. And even then it will require that thousands or tens of thousands do this before justice will dare to tear the bandage from her eyes and look upon man as he is. This is the only path by which C. W. E. and his fellows can climb truthward in earth life. So our next question is, How can we make this truth practical in its application to spirit return? The answer "harks back" to the old law of attraction; but it now demands a consideration of detail which was unnecessary and impossible before.

Suppose that a baker's dozen of C. W. Es find a medium capable of manifesting the particular phase through which they desire to invite angel friends. The very first essential is to place their medium where he will not be exposed to the conditions of the usual public seance. But if they are so fortunate as to have a sensitive who is one of themselves, and the circle is thus to be freed from all professional flavor, there are many conditions, now totally unobserved, yet absolutely necessary, which must be studied and obeyed, unless they are content with sporadic success. A few careful experiments with psychometry should show that circle that they have the task of their lives to gain the level they desire physically, mentally and spiritually.

The student should remember that harmony on the higher level is that circle's only hope of success. But the sensitives present, as well as the medium and the invisibles, are about to try and work amidst influences that may bar their way. Suppose a gentleman member wearing a new suit, tailored in slums of which he does not dream; but all the same, soul full of the agonies of the slaves of labor. A psychometrist can read that tale, and every sensitive is a psychometrist. It brings with it, for the time, the very discord the circle was hoping to escape. Or perchance a sweet sister may be wearing fine linen from the bargain counter, reeking with woe, and womanhood debased by man. What would be the truth expected therein by the experienced student? Which more likely, the "fraud truth" that mated such influences, or the "love holiness" that beckons heavenward? Presently that circle will discern that even garments play a most important

part in such a search for truth. For the same reason, furniture must go unchanged; and never a change of sitters be permitted; or the room to be used for other purposes, if the law is to be observed in all its fulness. But that is only a commencement; just a trifle of detail. It is the soul life of the sitter that shall tell the tale; and herein is great sadness for one who hopes to climb by association. The writer was once a privileged member of a family gathering, where the phenomena were startling and genuine. One evening we sat silent and lonesome. At the next gathering we asked why we had been thus disappointed? The guide replied—pointing to a couple present—"You quarrelled that day. Amid the conditions you brought deception would have reigned supreme, and the medium might have been obsessed." So in that circle, the student will observe, my condition or his would have been unblessed unless everyone was mentally and spiritually on his highest plane. How many times in a year could a circle of but a dozen hope to offer conditions where truth might find welcome, and fraud gain no foothold? Yet violating every such law, and without even an attempt at the highest, modern Spiritualism has been running its course, till today there is a loud and piteous wail for honesty and truth; with a practical assertion that the mediums are the only ones to blame. "Catch the medium in a fraud and then kick him out," is the proposed remedy.

It is such hopeless conditions as I have been depicting that long ago disheartened me with the seance, either public or private. I have watched modern Spiritualism building itself upon its seances, offering phenomena as its attraction—yet violating every condition that could make such phenomena really helpful. I have noted as the result that year by year the phenomena grow more theatrical, that is to say, more attractive to the wonder seeker. Under such conditions no phenomena can rise to a plane of security from deception; and yet without phenomena stated meetings become almost hopeless. I decline to join in the outcry against any genuine medium caught in what we call "bare-faced fraud." He may be but the victim of influences cast upon him by sitters—not, perhaps of today, but of yesterday, or the bygone month. I pity him, and insist that the sitters can make every seance fraud proof on the mortal side, if they so choose. They may measurably do it today by wise and far sighted supervision, for the protection of both the medium and themselves. But such supervision must be maintained every time, and at the best will be as imperfect as the machine for compelling an honest election. There is but one way to real and complete success and that is for every man to begin with himself. Let him purify his own life in thought, and word and deed. And I submit, that at least for the present, he had better seek this growth in the silence of his own soul; sitting regularly until the gates have swung wide for him. A circle composed of such material would find but little danger of spirit fraud. But unfortunately under the conditions that rule today he who would seek the utmost safety in his experiences will find that he and his spirit friends are happiest alone, for truth recedes as soon as we chase her with a pack.

CHARLES DAWBARN.

San Leandro, Cal.

"Spiritual Scraps" is a book of testimonies to Spiritualism by Wallace, Crookes, Lodge, James, Dalley, Willis, Underwood and Weaver. For sale at this office. Price 25 cents. It is also illustrated.

DR. F. L. H. WILLIS.

Dr. Willis is one of the earliest workers in our cause. He is an author, improviser of superb poetry, a fine speaker and a medical clairvoyant. When he first came to notice among the pioneers of the Modern Dispensation he was quietly pursuing his studies in the divinity school connected with Harvard college. He belonged to one of the oldest families in Cambridge. Before entering college, after his preparation, his health failed, and physicians said only a voyage to a foreign clime could restore it. He was examined and accepted at Harvard, and then sailed for South America to be gone a year.

On the voyage he was excessively seasick for many days, was reduced to a shadow and brought very near to the immortal life.

During that illness on shipboard he had many strange experiences. He heard raps about on the walls of his stateroom and on his berth; saw tender, loving faces beaming upon him from clouds of mist, and on several occasions felt the soothing touch of gentle, magnetic hands upon burning, aching brow, and tired, restless limbs.

On recovery all these strange experiences were set aside as the fantasies of a sick brain, and nothing more was thought of them. And yet that young man was conscious of a subtle, mysterious change having taken place in him during this severe illness. He began to be conscious of the thought of absent friends; knew when a letter was on its way to him, just when it would arrive, whom it would be from, and in several instances its exact contents. He found also that he had become strangely sensitive to individual spheres. Taking a person's hand in the ordinary ceremony of introduction, he would receive a revelation of the mental, moral and physical condition of that person that would fill him with wonder and awe, and at times make him feel that he was the victim of some satanic influence.

After a year's sojourn in the magnetic climate of Brazil, his health seemed fully recovered, and he returned to Cambridge; and quietly pursuing his studies in the cloistered seclusion of Divinity hall, having heard nothing of Spiritualism save in condemnation, never having witnessed a manifestation, not knowing a person in the entire circle of his acquaintance who was a Spiritualist, he was suddenly awakened to the startling fact that he was a medium.

The first manifestation of this strange power was wholly unexpected. He was sitting one day with some friends, in conversation upon his travels. The western sunlight was shining broadly into the room. To the amazement of all present, the heavy table upon which he was resting his hands rose from the floor entirely, and remained suspended several minutes, then gently fell to the floor.

This was followed within 15 minutes by mechanical writings. While thinking of the strange thing he had seen, against his will, stricken with amazement, not unmingled with terror, trembling violently, he felt his hand seized by this mysterious power and compelled to write sentences that his mind took no cognizance of, filling the four sides of a large sheet of paper.

This writing proved to be a series of communications purporting to come from different individuals in spirit life, all entirely different in style and chi-rography, each addressed to some person present and signed by the name of some friend of the person addressed who had left the mortal life. The signatures proved to be fac-similes in several cases, and one entire communication addressed to the young man himself proved to be a fac-simile of

the handwriting of the young mother who had died giving him birth, and whose handwriting, up to that hour, he had never seen.

From this one accidental sitting his development as a medium went on with wonderful rapidity, passing through all the various phases of mediumship known as physical, rapping, writing, trance, clairvoyance, clairaudience and healing.

As is well known to the Spiritualists of the country, Dr. Willis' remarkable powers as a medium set Harvard college in an uproar 36 years ago, and led to his virtual expulsion from that venerable institution, and brought about the famous Harvard investigation, the promised report of which is still anxiously awaited!



DR. MARY R. HUTCHESON.

Mrs. Hutcheson is a magnetic healer, clairvoyant and psychometrist. Her home is at 2040 Lyon street, Springfield, Mo.

THE INFLUENCE OF MUSIC.

The influence of music upon the respiration, the heart and the capillary circulation is the subject of a paper by MM. A. Binet and J. Courtier, in the Revue Scientifique. Experiments were made upon a well known musical composer, and the investigators endeavored to determine effects produced by musical sound alone, as distinct from those due to emotions aroused by pieces associated with dramatic incidents or words. Isolated notes, chords in unison, and discords were first tried. Both major chords struck in a lively manner and discords quickened the respiration, the latter more especially. Minor chords tended to retard respiration. When melodies were tried it was found that all, whether grave or gay, produced quickened respiration and increased action of the heart. The lively tunes produced the greatest acceleration. Where the sound was wholly uncomplicated by emotional ideas, as in single notes or chords, the heart's action was accelerated, but not in so marked a degree as when a melody either grave or gay was played. During operatic pieces, or those well known to the subject, the acceleration attained its maximum. The influence of music on the capillary circulation was tested by a plethysmograph attached to the right hand. The capillary tracings showed that a slight diminution of pulsation was usually produced by musical sounds, the effect being very small when sad melodies were played, but well marked when lively airs were played.

SPIRIT GUIDES.—The mission of such and how known told in that charming spiritual novel, entitled "Psychic World." Get one before the opportunity is again lost. Only a few left. Price 25 cents.

CORRESPONDENCE

NEWS NOTES.

Dr. A. E. Read is at Miller's Falls, Mass.

Buffalo had Mrs. Carrie Twing for October.

F. Cordon White recently gave tests in Buffalo.

Boston has 21 Spiritualist meetings in operation.

Waverly, Mass., had the last picnic of the season.

The San Francisco lyceum is being well attended.

Columbus will have Mrs. Richings for December.

Yonkers, N. Y., had Mrs. H. T. Brigham for the 22d.

A new society has been organized at Portsmouth, N. H.

Dr. Mary J. Wright of New Haven, Conn., is convalescent.

Mrs. Jennie Conant speaks in Lawrence, Mass., tomorrow.

The Y. P. S. S. of Cincinnati contemplates reorganization.

Austin, Texas, is organizing under Colonel Wade M. Smith.

Fitchburg, Mass., had Dr. J. M. White Sunday before last.

Tomorrow evening W. J. Colville lectures at Brockton, Mass.

November will find Prof. W. M. Lockwood in Norwich, Conn.

Delphos, Kan., has had able ministrations through J. M. Arnold.

Mrs. Maggie Waite has removed to 2435 Michigan avenue, Chicago.

Farmer Riley is in Chicago holding seances at 3607 Indiana avenue.

Dr. Wymans of Brooklyn, N. Y., has been speaking in Newark, N. J.

On November 6 Mrs. Nellie Baade will resume meetings in Detroit.

Excelsior hall, Norwich, Conn., had Miss Lizzie Harlow of Haydenville. She is a heart appealing lecturer.

The state agent for the N. S. A. of Rhode Island is Mrs. Ida Whitlock.

Fred Evans has opened a psychic class at 42 W. Newton street, Boston.

The engagement of Lyman C. Howe at Pittsburg, Pa., closes tomorrow.

Professor N. H. Eddy of Buffalo, N. Y., has removed to 283 Seventh street.

Mrs. Carrie M. Hinsdale has organized a developing circle in Dallas, Tex.

India Hill has been in West Lafayette, Ind., serving the friends spiritually.

Mrs. M. A. Ross is organist for the Ethical society at Douglass hall, Cincinnati.

The address of Mrs. Cora L. V. Richmond at Washington, D. C., is 434 K street, N. W.

Prof. John Lyons has resumed his Sunday afternoon services at 917 Elm st., Cincinnati.

Phenomenal services are being held at Lincoln Inn Court, Cincinnati, Sunday afternoons.

Dr. Ewell has been elected president of the Colorado State Association of Occult Scientists.

Delightful parlor seances are being held at the home of Joseph Matlock, Council Bluffs, Ia.

One of the most active workers for the cause in the south is W. Askins of Union City, Tenn.

One of the most devoted laborers in the spiritual vineyard at Cambridge, Mass., is J. W. Haines.

F. O. Mathews has been arrested at Washington, D. C., for receiving money under false pretenses.

The Cincinnati Union society is holding Sunday evening services at G. hall, Odd Fellows' temple.

Midlothian, Tex., has been organized through the efforts of Miss Ellen Thomas and Mr. Hugh Tucker.

The Fraternity society of Brooklyn, N. Y., presented its speaker, Dr. Courlis, with a handsome reading desk.

Kenwood hall services, Chicago, have been resumed. Dr. C. C. Henderson, lecturer; C. L. Clark, test medium.

The friends of Skowhegan, Me., and vicinity, are already meeting in the interest of next year's campmeeting.

Mrs. E. J. Demorest has removed from Wylie ave., Pittsburg, and is now located at Camp and Clarissa street.

Free spiritual meetings are held every Sunday afternoon at the American Health college, Fairmount, Cincinnati.

Henry Sharfetter of Baltimore has opened a headquarters for Spiritualistic literature at 104 N. Collington ave.

Miss Sarah E. Williams of Grand Rapids has passed to spirit life. Mrs. J. Lindsey officiated at the funeral services.

Peoria, Ills., has Mrs. S. C. Scovell. One of her recent subjects was "Spiritual Theosophy" as a deviation from the general.

The Philosophical society of Cincinnati, Prof. Ernst, lecturer, has resumed at their old hall, cor- 14th st. and Central ave.

The U. S. S. of Englewood has engaged Dr. Emma Nickerson Warne for six lectures at Hopkins hall, 528 West Sixty-third street.

The State Association of Rhode Island has denounced the advertising by mediums that partake of fortune-telling or fakirism.

Judge H. N. McGuire, former editor of the World's Advance Thought, has let loose his pen once more in behalf of Spiritualism.

Mrs. Anna L. Robinson has resumed regular services at Port Huron, Mich., after a three months' absence. She had a warm reception.

The Mystical World of London has collapsed. A superabundance of bad poetry was too much for the Spiritualistic reading public.

Captain T. F. Barnes, father of Mrs. Eudora B. Marcen, a well known worker in our ranks, died at his home, Alviso, Cal., on the 28th ult.

Dr. J. A. Hall of Palatka, Fla., solicits correspondence with mediums or speakers with recommendations whose line of travel is southward.

The German Spiritualist society of Cincinnati meets at the hall over Vine and Allison st., Sunday evenings at 7:30. Phenomena a specialty.

Willard J. Hull speaks at Springfield, O., on November 7. In Columbus at the First Spiritualist church on the evening of November 14, 21 and 28.

Dr. H. C. Andrews may be addressed for the present at Coloma, Mich., box 64. Dr. Andrews is a fine inspirational speaker and test medium.—H. F. Potter.

The Columbus lyceum has been opened with good attendance, and much interest manifested. Lyceums are the moral pillars for our future Spiritualism.

Mrs. M. McCaslin of Cleveland, O., has received a minister's license and has been elected pastor of the Spiritual Progressive Thought Society of that city.

Max Hoffman, slate writing and test medium, has returned home from his camp engagements and will be pleased to see his friends at 1756 North Clark street, Chicago.

The San Francisco Ladies' Aid society elected the following officers at a recent meeting: Mrs. Smith, pres.; Mrs. Sawyer, vice; Mrs. Nevill, sec.; Mrs. Parker, treas.

H. H. Warner lectured and gave tests before the Pawtucket, R. I., society on the 17th. He is open for other engagements. Address 25 Hillside avenue, Everett, Mass.

G. C. Love of Portland has been in Chicago filling the pulpit of Mrs. M. Summers, during the latter's absence for a few weeks. The former's address is 54 Sheldon street.

Dr. Magoon and wife are doing missionary work in Dubuque, Iowa—address 1272 Main street. They are northwest bound and will accept engagements en route.

L. M. Delano is one of the interested workers of San Diego, Cal., who holds weekly family circles for the benefit of investigators. The home is the true spiritual center of our cause.

Mrs. Montague and Dr. Sivartha occupied the platform of the Psychical society of Oakland, Cal., one evening this month, and entertained their audience very highly in occultism.

Among the interested workers in our cause at Council Bluffs, Ia., are Dr. A. J. Slootskey, L. H. Dubois, Miss Jennie Hyde and Miss Pauline Hyde—the latter a prospective medium.

Mrs. Lillie is in San Francisco holding services conjointly with Mrs. Whitney. In the union of the philosophy and the phenomena as well as of individualities there is strength and success.

At Ideal hall, Covington, Ky., Mrs. Steelman Mitchell replied to an attack of Spiritualism by Rev. Means of the M. E. church. Mrs. Mitchell knew what she was talking about—the Rev. didn't.

Seattle, Wash., has a new spiritual organization, known as the Society of Harmony. Joseph H. Bone is the leading spirit among them. If words carry an influence according to definition, this society ought to be very solid.

L. W. Van Dyke of 1533 Champa st., Denver, Colo., contemplates holding services in conjunction with Mrs. Wells-Bedell. Joint services between phenomenal and philosophical mediums are becoming popular features.

The afternoon singing at the Arthur Hodges society at Lynn, Mass., is, as formerly, led by that sweet soprano, Mrs. M. K. Hamill. The evening exercises are in charge of Mrs. S. J. Wilson, another sweet singer and fine musician.

Jessie R. Hoagland is treasurer of the Indianapolis, Ind., Children's Progressive Lyceums of the First Spiritual church. She desires the names of all the lyceums in the country. Will the secretaries each send her a postal to that effect?

El Paso, Tex., has 375 Spiritualists, to judge by the count brought out to hear Dr. Martin on Spiritualism, and who was cheered and applauded throughout the whole lecture. No dissenting murmur was heard either during or after the service.

Mr. Youmans has been made temporary chairman of the new Union society of Cincinnati, and Mr. Rader temporary secretary. Mrs. Greenmeyer has volunteered to attend to the spiritual wants until the society is organized for consistent work.

The state association of Nebraska has ordained the following mediums and speakers: Mrs. C. L. Bean, Miss Edith Edwards, G. S. Klock, of Lincoln; Dr. H. C. Madding of Murdock and Paul S. Gillette and Mrs. Annie Wagner of Omaha, formerly of Lincoln.

Carrie Fuller Weatherford's ministrations at Atlantic, Iowa, has been very satisfactory. Among the friends in that section who recommend her and are her staunchest supporters are W. B. Flag, W. J. Bates, John Morgan, D. Eastwood, F. M. Nutter, Maria War-

ner, John Davis, J. H. Harvey, Andrew Courier.

Mrs. Helen Palmer Russegue of Hartford, Conn., closed a three weeks' engagement at Springfield, Mass., October 17. Mrs. May S. Pepper of Providence will occupy the platform October 31. Harrison D. Barrett will lecture here the first two Sundays in November, and Dr. Charles W. Hidden of Newburyport, Mass., the last two Sundays in November. The lyceum meets every Sunday afternoon.—M. W. Lyman.

Recent transitions: Silas M. Barrett of Cincinnati, T. S. Francis, Manchester, N. H.; Mrs. E. C. Sheldon, North Adams, Mass.; Mrs. A. Metzgar, East Oakland, Cal.; Mrs. E. Muller, Harbor Creek, Pa.; Mrs. J. A. Jordan, Leonidas, Mich.; Mrs. Pierce of San Diego, Cal.; Mrs. P. Sickles of San Francisco, Captain L. L. Barnes of Alviso, Cal.; Mrs. S. F. Gilman, Davenport, Ia.; Jeremiah Rogers, Brattleboro, Vt.; Mrs. J. C. Knoblock, South Bend, Ind.; H. W. Robinson, Leonidas, Mich., and A. B. Severance of Chicago.

Mr. J. Frank Baxter has opened his three months' engagement with the First Spiritual society of Fort Wayne most auspiciously. Large congregations of intelligent people have greeted him on both Sunday evenings of his appearance and we opine our hall will not be large enough to accommodate the people who desire to hear him. A most strenuous effort is made on the part of the churches to keep their members from visiting us. It was ever thus; orthodoxy is afraid of that which will make men free—truth.—H. V. Sweringen.

Articles of incorporation of the Cosmopolitan university has been filed at Clinton, Iowa. The majority of the signers are prominent in Spiritualism. The building will probably be erected. The officers are: President, J. C. F. Grumbine, Chicago; vice president, C. P. Johnson, Springfield, Ills.; secretary, George B. Warne, Chicago; treasurer, Mrs. J. M. Harvey, Maquoketa, Iowa. The object is to disseminate knowledge in psychical science, largely through the extension system the first year. After that the school will be made permanent.

A correspondent at Rochester, N. Y., writes: "G. W. Kates and wife are lifting us out of the lethargy that summer inaction caused. Our society is not strong in membership or finance, but we are enthusiastic and earnest. Our meetings are attracting interested audiences that are increasing in numbers. The lectures and tests are of a superior quality, causing all to want 'more.' Mr. Kates has started a children's lyceum and also a young people's spiritual institute, which no doubt will bring us a young and vigorous class of workers."

The First Spiritual society of Thompson, O., was organized Sunday, Oct. 17, under its new charter, and the following officers were elected: President, Ralph Chase; vice president, Lyman Arnold; secretary, L. J. Bliss; treasurer, William Atkin; directors, A. J. Bliss, Daniel Arnold and Ira Atkin. We have a membership of 23 to start with, and others who intend to join soon. Previous to our business meeting we enjoyed a very instructive spiritual service conducted by Brother Hon. O. P. Kellogg, who gave us many facts and truths, and encouraged us to forward the good work. The hall, with ground and horse sheds, are owned by the society, with no claims against them.

The preacher who calls Spiritualism anarchistic should not be unmindful of what the Pharisees said of Christianity in its inception. Have some of the preachers become the Pharisees of this age?



MR. E. W. SPRAGUE.

Mr. E. W. Sprague, of 416 Newland avenue, Jamestown, N. Y., is a trance and inspirational speaker and platform test medium. He was born in Erie county, N. Y., near Buffalo, September, 18, 1847. He had many strange mediumistic experiences in childhood as well as in later years, but knew nothing of Spiritualism until September 3, 1881, when a circle was formed in his own home. Immediately on the circle being formed he was entranced by the spirit of a boy, who passed to spirit life by drowning. A circle was held nearly every evening for six years, during which time he developed several phases of mediumship, among which was the answering of sealed questions and making spirit-pictures; but his strongest phases are giving tests and messages while under the influence of spirit E. V. Wilson.

OUR CHILDREN AND OUR SPEAKERS.

What spiritualist has not heard of Belle Bush? What spiritualist has not read the beautiful poems of Belle Bush that for 20 years or more through spiritualist journals have dropped from her pen like pearls? What spiritualist has not heard of the Belvidere seminary an educational seminary of high rank, of easy access to New York and Philadelphia (only two or three hours' ride), owned and supervised by those staunch spiritualists, the Bush sisters?

But how many spiritualists are patronizing this institution?

Where do Roman Catholics send their children? To ask is to answer the question. Bishop Purcell of Cincinnati said a number of years ago, "Give us Catholics the education of our children for the first 10, 12 and 15 years of their lives and we have no fear of Protestantism in any of its hydra forms after that." Where do Baptists and Presbyterians send their children? And where are spiritualists—sadly and sorrowingly I ask—sending theirs?

How many good meaning, but not far seeing Spiritualists send their children to Roman Catholic or orthodox institutions of learning, where sectarian creeds and Calvinistic dogmas are infused into their young and sensitive minds; and when they graduate from these schools and colleges they go to the parental home with hate in their hearts, or a sneer upon their tongues for the spiritualism that their worthy parents found to be true, and uplifting, yielding to their souls only joy unspeakable. And when the life voyage of these honest, royal-souled parents ended, these children, thinking it more popular perhaps, have called in to conduct the funeral services some secta-

rian parson to mouthe sepulchral prayers, and preach the ecclesiastical dogmas of eternal death and damnation. Many, very many times during the past forty-five years have I known occurrences of this kind to transpire. Such or similar cases are still transpiring. And yet Spiritualists are patronizing and paying out their money to support these schools!

Do I hear some Spiritualists say, "We don't want our children's minds taught or directed toward any religion—or toward any ism?"

No matter what you want or do not want touching this matter, your children's minds, comparable to sheets of white paper, will receive impressions from some source, and they will be taught some ism either in the street the Sunday school, the young people's prayer meeting, the church oyster supper, or the church gambling fair to raise money for sectarian purposes.

Thoughts, auras and psychic influences are in the air—are in all grades of social life, and your children necessarily must and will be influenced by this religious creed or that. Then is it not better, dear friends, for you to have altars in your own homes, refined amusements in your own parlors, and plenty of Spiritualist and liberal literature for your loved ones to read around your own happy firesides? And when your dear children become old enough to send away to school or college, is it not better—is it not infinitely wiser to send them to some liberal educational institution such as the

BELVIDERE SEMINARY?

Writing of this institution, I write what I know, write from personal observation. The seminary building, large and commodious, stands upon a graded bluff, overlooking beautiful valleys and far-away mountains. Students attending this school have with all possible home comforts the highest moral and spiritual culture.

The government of this seminary is based upon the Golden Rule, and the pupils are always under the maternal supervision of its principals or assistants; where they are taught that education is character building, and that truth, honesty and purity constitute the highest aims of life.

While the pupils in this seminary have regular hours for rest, recreation and excursions to the neighboring hills, their attention is called to health, hygiene, the potency of light, the law of heredity, the necessity of personal cleanliness and to cause and effect that abound everywhere. Adult students are here prepared for business pursuits and for college.

It seems to me, all things considered, that Spiritualists and liberalists should patronize this seminary located at Belvidere, New Jersey, only a few hours from New York and Philadelphia, and of easy access from other cities and towns in the country. Write these Bush sisters for circulars.

TRAINING SCHOOL.

Touching the all-important matter of education, I can not conscientiously omit that school for training and otherwise aiding public speakers instituted and conducted in Ohio under the auspices of Moses Hull, that prince of Biblical scholars as well as adept in both spiritual science and logic, and A. J. Weaver of Old Orchard, Maine. This latter gentleman, a graduate from a noted New England college, under the supervision of a denomination with a double-lock creed founded in 1803—a creed that the sect cuddles as doth the bear its first cub—a creed that the sect cackles over as doth the pullet over her first laid egg, never thinking that there's a nest full of better ones on the way. Brother Weaver, having burst away from the

shackles of creed-craft and added to his faith knowledge, is now a religious freeman.

The value of such a training school as the one inaugurated by Brother Hull can scarcely be estimated. It was needed. The hour was ripe for it. The prosperity of Spiritualism demanded it. Phenomena were and are necessities to those who need them, but to be everlastingly listening to the "rap" and eternally repeating A B C will never grasp and digest the literature that makes glad this waning century, nor open up to us the glories that make radiant the ever green mountains of immortality.

Who has not been chagrined at the murdering of English upon our platforms?

Too much of our public trance speaking has been trance flop-doodle—a wilderness of words—a tangled forest of adjectives, as devoid of culture and science and logic as is Nova Zembla of our June roses. And when a half developed medium, with no mental training, pops up on the platform and announces the subject "Where and What is God?" I mentally exclaim, "Oh for something less than a bale of cotton to plug my cantankerous ears for the coming hour" I do not doubt the honesty of the medium, or the good intentions of the spirit, but the instrument has been neither sand-papered nor polished. Why, the most eminent musician in spirit land could not play Mozart's Twelfth mass on a cornstalk fiddle.

Does some one say, "Young trance speakers must creep before they can walk?" Granted; but let them do their creeping on the home floor rather than upon the public rostrum, before the gaze of the curious on the one hand and the cultured upon the other.

J. M. PEEBLES, M. D.

Indianapolis, Ind.

P. S.—The Spiritualist platform is "not going out of date," as one writer affirms. It is those that have not properly filled it that are being "given the go-by" by the thinking, growing public. Not being on the Spiritualist rostrum as a speaker, I can afford to write as fearlessly, as I trust truthfully. Committees listen, secure the services of first-class speakers and get up first-class music, stirring, inspiring, first-class music, and the crowd will come.

J. M. P.



MRS. C. A. SPRAGUE.

Mrs. Sprague, of Jamestown, N. Y., was born in Kalamazoo county, Mich. She first became aware of her mediumship in 1881, when she was in poor health. But through her development she was raised from 116 to 170 pounds. She usually travels with her husband, Mr. E. W. Sprague, speaker and trance medium.

Remail this paper to your friend,

COMMON PLAIN FOOD.

Natural grains, meat and fruit will make good blood if the digestive machinery of the body is not interfered with.

The blood when first made goes into the arteries and is of a bright red color. After it has been used some in supplying the body, it is carried into the veins and is there a dark red or purple color. Blood contains the elements to nourish and build up the body, such as iron, soda, lime, albumen, etc., etc.

When the powers of the stomach and the bowels are reduced by lack of vitality or by putting coffee and tea into the stomach, the processes which nature goes through with to change the food into rich, red blood are seriously interfered with.

If a man could see what a "wet blanket," he puts in his hard working friend, the stomach, by putting in coffee, whisky or tobacco, when it was honestly toiling away to do its work well, he would never repeat the outrage and injustice. It is like striking your friend a vicious blow when he is delving away for you with might and main. Don't do it. One feels more respect for himself when he acts the man and permits no form of abuse to strangle and spoil the beautiful work being done for him in the human body. No sort of fun on earth is equal to the fun of being thoroughly well.

If one wants a pungent, piquant, hot drink for breakfast, lunch or dinner, it can be had in Postum, the health coffee. It is made wholly of grains by the Postum Cereal Company (limited) of Battle Creek, Mich. It can be truly said, "it makes red blood." It brews the deep seal brown color of Mocha; it creams to the rich golden brown of Java, when boiled fully 15 minutes after the boiling point is reached, and has an aroma and taste that makes a man thankful that someone has at last made a combination of the grains that gives such a delicious hot drink that one can readily leave off the coffee which has been hurting more than one likes to think of.

Medicines are poor crutches. The only safety is to use food and drink that the Creator intended for man, and when this is done the diseases and sick spells gradually disappear.

Common sense is quite uncommon except with those who give themselves a shaking now and then and look plainly at what they are doing. If a person knows that coffee doesn't hurt him, let him stick to it till it does, then such people thoroughly appreciate Postum. Grocers testify to large sales and the steady use of those who once try it, is evidence of its taking ways.

Concoctions sold as "Cereal Coffee" contain injurious ingredients. Genuine packages of Postum have red seals and the words "It makes red blood" thereon.

KINDNESS IS ITS OWN REWARD.

There is a joy in being kind,
Which none but kind souls know;
That throbs within the gen'rous mind
Like music, sweet and low.
What joy to see the grateful tear
Course down the beggar's cheek;
E'en as it falls, the soul may hear
The thanks he cannot speak.
Some weary hours must each pass
through;

When all seems dark as night;
Then bless the hearts, kind, firm and true
Whose love is all our light.
He who can weep, full oft employs
Tears for another's woe;
The soul that sighs, sometimes enjoys
The raptures angels know.

—S. M. DODSON.

Keeping up ones pride against the spirit world is like shutting off the life current between soul and body.



DOES SPIRITUALISM BELONG TO CHRISTIANITY?

(By Rev. A. J. Weaver.)

Is the spiritualist body a Christian sect? Is "Christ" our leader? Shall we claim the Christian name? I answer no to all these questions. I answer no, not because of any prejudice I possess, but because I can find no sufficient reasons to answer yes.

I write this article for the purpose of presenting some of my reasons for my position. I have other reasons quite as potent, besides those here presented, but lack of space will prevent my inserting them in this paper.

Christianity is a vast system of religion, extending more or less thickly over nearly one-third the civilized world. Its members form a mighty army of nearly four hundred millions of human beings of many languages and climes.

175,000,000 are Roman Catholics.

90,000,000 are Greek Catholics.

115,000,000 are Protestants.

This great army of believers accepts the church, the Bible and the system of religion set forth in the New Testament as the absolute and perfect religion, which is in time to supercede all other religions; and that sooner or later to the name of Jesus every knee will bend.

Nineteen hundred years of faithful drill by upwards of half a million of thoroughly disciplined officers, has compacted this army into a solid wall of masonry which will successfully defy the destructive work of ages.

It is more than mere brick and stone. It is an enormous living organization, herculean in size and strength, the largest, best united under the name of Christ, best equipped with human hearts, minds and money, and most determined in purpose of any organized power on earth, social, political or religious.

The idea that spiritualism can enter and take possession of this huge body and by degrees transform it into such a system of science, religion and philosophy as spiritualism is today, or especially as it will be when full grown, is but a fancy of the imagination, almost too improbable to receive serious attention.

If Spiritualism and Christianity combine, it will be like the lion and lamb lying down together. It can be done, but the lamb must be inside the lion. When spiritualism, as such, enters Christianity and is received, it will be chewed, swallowed, digested and everything about it which harmonizes with accepted Christian ideas will enter into the blood, bones and muscle of the church of which it will become a vital part, losing every vestige of its individuality, as much so as an apple when it is eaten, and that part of it in which lies its individual identity and intrinsic wealth, and which Christians reject, will pass down as waste matter and be rejected. When spiritualism enters the church it may well write over the door the words of Dante, "let him who enters here leave all hope behind." When a spiritualist joins the church, it is he and his spiritualism, and not the church and its doctrines that goes down and out of sight. The alligator lies with open jaws and with perfect stillness, and fattens on the insects that light upon his waiting tongue; so the

church fattens on spiritualists who seek refuge in its warm embrace. A spiritualist may join it, accept its name, bask under its smiles and caresses, hand over his purse and his influence into its keeping, sit in his pew in silence and thus give tacit consent to what is said, but never even once is he allowed to stand before the congregation and read and exhibit a message which he has received from his sainted mother in the spirit world. The church will take everything else a man possesses, his tobacco and rum and selfishness, but not his spiritualism.

When I became a spiritualist I felt, as many Christians feel at first when they become spiritualists, that spiritualism could and ought to be made a part of Christianity, and I attempted to preach it from the pulpit. But I soon found that, when I set forth its claims, I was simply tolerated because of personal friendship and respect. I soon found that to say in the pulpit "spirits can and do return, tip tables, write on slates, and are seen and talked with by clairvoyants and clairaudients," is what no minister can do more than once and hold his place, no matter how much respected and beloved he may be; no matter how much character and ability he may possess. Rev. M. J. Savage tried it, but has retreated, equivocated, failed. Rev. T. Ernest Allen tried it, and is trying it, and he can tell you with tears in his eyes how he must padlock his lips or lose his pulpit. He can defend Mohammedism, Brahmanism, Buddhism, Parseism, Judaism, any other ism on the face of the earth; his people give him absolute freedom on every other question; but spiritualism is forbidden ground. I have personal friends of long years standing in the liberal ministry who tell me they are spiritualists, but tell me also that they do not dare even to mention the name spiritualism in their pulpits.

I doubt if we ought to condemn Christians very severely for their position. None of us like to pay our money to hear that defended and advocated which we neither believe nor respect, but hold as rank delusion. How many spiritualists would support a lecturer who preached the trinity, an arbitrary and endless hell, the fall of man, salvation through the blood of Jesus and the Bible as God's word, even though he did preach spirit communion? I would not.

The fault is not with Christians only, as everybody is at fault for not investigating. The fault lies in Christianity itself. The Christian religion is not spiritualism as that word is accepted by spiritualists today. It is nearer to it than materialism and has more things in common with it, but it does not include it. It is neighbor to it, but does not embrace it as a member of its family.

I may be told that modern Christianity is not true Christianity; that primitive Christianity is where we must go. I am told that Jesus was a Spiritualist; also his disciples, and that the religion they founded was in all essentials what Spiritualism is today. I doubt it.

I recognize the fact that Jesus was a medium and an especially good healing medium, but I am not convinced that he was really conscious that he got his healing power from spirits; if he was so conscious, he did not make

a frank confession of it. I may be mistaken, but so far as I remember, I do not think he ever distinctly stated that his power over disease and to work "miracles" came from spirits. The question was frequently put to him as it naturally would be. At first he refused to tell the source of his power. "When in the temple the chief priests and elders said unto Jesus, by what authority doest thou these things and who gave thee this authority? And Jesus answered, I will also ask thee one thing which, if you will tell me, I likewise will tell you where I get my power. The baptism of John, whence was it, from heaven or of men?" He was safe, for he knew they would not answer it. If they said "of heaven" he would reply "then why did you reject him." If they said "of men," they would displease the people whom they feared. And so they answered, as he knew they would, "we cannot tell." And Jesus said unto them, "neither tell I you by what authority I do these things." Again and again after he had been speaking in the temple or after he had done some "miracle" it was talked about and the question was put to Him, "Who art Thou to do these things?"

Herod heard of his wonderful works and gave his opinion "that John the Baptist was risen from the dead, that he did these things." Others said that it is Elias; others said that it is "one of the prophets." And all this time Jesus kept silent. Every time the question was put to Him, as it often was, he avoided a direct answer. At last when people began to say "He hath a devil," "it is the work of devils," and that "he casteth out devils through the power of the prince of devils," and finally, when the Pharisees confronted Him, after He had cured a man who was both dumb and blind, and charged Him with being under the power of Beelzebub, He was obliged to speak in order to defend Himself and stoutly denied the charge. It was in reply to this charge that He uttered the oft-quoted sentence, "a house divided against itself cannot stand."

The time had now come when Jesus could no longer escape declaring whence came the extraordinary power He possessed, if He expected to retain the hold He had upon the people. It was everywhere demanded.

This moment was the crucial point in Jesus' career so far as spiritualism is concerned. For those who believed that He worked "miracles" there are three positions which can be taken. The spiritualist declares His power came from spirits. The Pharisees declared it came from Satan. The Christian declares it came from God. Which of these positions did Jesus take. If He took the first He was a spiritualist. Not otherwise. Did He take the first as every honest person must who is a spiritualist. Not at all.

What position did Jesus take?

The gospels give it very distinctly and positively that Jesus said His power came direct from God, and from that time on He ever took the same position when speaking upon the subject. He said it was "the finger of God," "the spirit of God," and "the heavenly Father" who was the source of His power. But we have still further testimony.

When He sent forth His disciples He said to them, "when ye are brought before governors and kings take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak." In this case He was speaking to His twelve chosen disciples, probably in private, as He often did, and not to enemies, the fear of whom might lead Him to keep back the whole truth. Now, if ever, when

closeted with His most intimate co-workers, we should expect Him to give His honest sentiments. And who did He tell them would speak through them as instruments? Had He been a Spiritualist He would have said "your spirit friends" or the "higher intelligences," or at least "the angels." But as it was, He said, "for the spirit of your Father which speaketh in you" will give you what to say; that is, the God within you. Jesus heard a spirit voice at the time of His baptism. On the mount of transfiguration He saw two spirits whom He supposed to be Moses and Elias; His whole career was marked by spirit manifestations. The question is, did Jesus believe and teach that these manifestations which came through Him were produced by spirits? From a careful and impartial study of the subject, I think the position which Jesus finally took was that God, His Father, in a special manner, chose Him, set Him aside and endowed Him with a special gift, by which He performed all his wonderful works without thought that spirits had anything to do with the case, only that God occasionally permitted Him to see them for a certain purpose. This gift of God He seemed to consider transferable, because when He sent out His disciples and also the "seventy," He said unto them, "I give you power in My name that you shall do the works which I do, and even greater works."

After the crucifixion of Jesus the phenomena continued through the mediumship of the disciples, but they accepted the opinion of Jesus that they came from God. "On the day of Pentecost, when the disciples were gathered together, they were all filled with the Holy Ghost and began to speak with other tongues." By "Holy Ghost" they meant God, or His spirit, as is proven by the speech of Peter on that occasion. "Ye men of Israel hear these words; Jesus of Nazareth was a man approved among you by miracles and wonders and signs which 'God' did by Him in the midst of you." He did not say "angels," but "God."

We are not to infer, however, that angels did not manifest themselves much in the same way they do today. They appeared to Cornelius, to Peter and to others, but they are spoken of generally as beings delegated by God to speak and act for Him, as one person for another, and are usually spoken of as angels of God, which means messengers of God. When Peter was cast into prison not an angel, but "the angel of the Lord" came to him and said, arise, go forth." In speaking of this event afterward Peter said: "Now I know that the Lord sent His angel and delivered me."

Angelic appearances continued in the church after Peter and the other disciples had passed away. In no age during its whole life has the church been without spirit manifestations, but Christians have attributed them as a rule to the direct act of God just as Jesus and Peter were accustomed to do.

To believe the phenomena take place is one thing; to believe they take place by the free and voluntary act of incarnate spirits according to natural law is another thing; and this is what modern spiritualism means, and this is what distinguishes it from "Bible Spiritualism, or from 'Christian spiritualism.'"

There are people who believe the phenomena happen, but who are not spiritualists as that word is used today. Mr. Hudson has written a large book on psychic phenomena, admitting the phenomena in every phase, but claiming they are produced by spirits in the flesh. Christians from Jesus to Joseph Cook have accepted the phenomena, but as a rule from first to last have taken the ground that when

they happened in the church they were from God, and when they happened outside the church, they were from the devil. Mediums exist who are not spiritualists. Jesus was one, Peter was one, Luther was one. They are in the church, both in pulpit and pew. They are not spiritualists because they do not believe that the phenomena are produced by the free will of decarnate spirits.

The question now is, if we were going to select one person to be our leader and standard bearer, ought it to be Jesus? In the light of the facts which I have presented, I think not. Even of what is called Bible spiritualism Jesus is not the founder. The Old Testament is as pregnant with spirit manifestations as the New. They originated with Judaism, not with Jesus, and are therefore Judaic, not Christian.

I think Swedenborg has a stronger claim for leadership than Jesus. He had a clear understanding of the freedom of the spirit world to communicate with this without divine dictation, a freedom which neither Jesus nor the primitive Christians, nor Christians since, have accepted as a fact. He has given us a far fuller and clearer knowledge of the spirit world and its inhabitants and its true relation to this than did Jesus. Indeed Jesus has given us nothing. I think Andrew Jackson Davis has a better right to the leadership of Spiritualism than Jesus.

But do we want any leader? We must settle that first before we discuss who it shall be. Do we want or need to attach any man's name to spiritualism? I say no. The whole genius and spirit of our religion is, that it is not, and shall not be made, in spirit nor in name, nor even by inference, a one-man's religion be that one man even a Jesus or a Buddha.

It had its origin in the spirit world and if they, in that world, wished when they gave it to us, to have it labeled "Christian," why did they not do it themselves? If Jesus were today asked His opinion on the matter I believe He would utter such an emphatic no that the whole spirit world would sense it.

Spiritualism is nature's gift. It has been bestowed upon the Hindoo, the Persian, the Turk, the Japanese, the European, the American. Like the sunshine and the rainfall it descends alike upon believers in all religions or of no religion, in proportion as right conditions are made.

Christianity includes less than one-third of the earth. By what authority then do we limit and tie up Spiritualism by calling it Christian? If we call it Christian in "Christian nations," what shall we call it in Mohammedan nations or in Buddhist nations? There are spiritualists who deny or doubt that the New Testament Jesus ever had an existence. What name shall we give to their spiritualism?

Spiritualism is founded upon nature and not on the doctrine or experience of any man, and it is as much larger than Jesus as the universe is larger than a man. The golden rule, charity, kindness, love, did not originate with Jesus. He found them in the world when He came and Christians have no moral right to brand them with the name of their leader as His personal property. They belong to spiritualism as rightly as to Christianity. They belong to nature and become ours when we adopt them, whether we are Moslems, Buddhists, Christians or modern spiritualists. They are not Christian virtues, nor Buddhist virtues, but human virtues. It is a pernicious doctrine and contrary to fact that we need to become Christians to possess them.

Spiritualism is founded upon science; and it would be just as proper to call the law of gravitation "Christian" be-

cause its discoverer was a Christian, as to call the universal fact of spirit intercourse Christian because forsooth it came to light in its modern form in a so-called Christian country.

Christianity is a temporal religion. It belongs only to earth. If it exists at all in the spirit world it is in the lower spheres where it is made up of church members very recently passed over. As they become enlightened and rise they leave it behind.

But spiritualism is eternal. It is a religion that widens and strengthens the farther from earth we rise. In the higher realms of spirit life all believe it, experience it, enjoy it. It includes all that is good and true in Christianity, but it has a truth in addition which Christianity has failed to grasp—which even Jesus failed to understand and accept in its fullness, a truth which never has been understood on earth till within the last half century, and only by modern spiritualists. The name of this truth is spiritualism; a name which needs no prefix or suffix. Notwithstanding the facts I have



G. H. WALSER.

given, some may still hold Jesus to have been a spiritualist and primitive Christianity identical with 19th century Spiritualism. Suppose we grant they are right. That does not change the matter. That is no good reason why we should adopt the Christian name. For it is not Christianity as it was 1,900 years ago, but Christianity as it is today which we have to deal with. We have to use words with their present meaning, not with their ancient. The word "villain" once meant "villager" and the word "girl" once meant "a child of either sex," but we have no right now to use them in their ancient sense. Grant that the word "Christian" once meant modern spiritualism. It certainly means something very different today.

The same holds good of organizations. If a young man, just coming 21, wishes to decide with what political party he will identify himself he doesn't ask "what did the Republican party stand for in its beginning; what did the word Democrat mean as understood and used by Jefferson?" But

he wants to know what these parties represent and what they are today; and that will determine which party he will join. So when we ask, shall we unite with the Christians? we must first ask, is there a natural union between the two as a matter of fact and as things are? If not, it is a mistake to force a union.

As I look at the matter, spiritualism is to be the religion of the future. Judaism and the worship of Yahweh

as his family, acknowledged the phenomena which occurred for successive years in his home, were produced by spirits, but in as much as Methodism today repudiates Spiritualism, we should belittle our manhood by pretending we are primitive Methodists or Methodists of any kind. It is just as debasing to our self respect to try to crowd ourselves into the Christian fold, where we are spurned, disowned, feared and hated.

It is unjust to spiritualism and shows a failure to appreciate its inherent power to want to tie it to the great ship of Christianity, to be towed by it in its wake and without its consent, over the sea of life. It reminds me of a boy catching hold of the hind end of a market wagon to get a ride. Spiritualism is not a dory to be attached to any vessel. It is a ship itself; full rigged with chart, compass and crew. We only need to guide it aright, employ no frauds for help, keep it clear of other ships, such as theosophy, Christianity, astrology and of the many small crafts of unproven theories and doctrines which as yet are only speculations. Set its sails so as to catch the breezes which blow from the hills and mountain tops of wisdom and purity in the upper realms of the spirit world, and our ship will weather every storm and bear its precious truths in triumph to every part of the world.

Old Orchard, Me. A. J. WEAVER.

G. H. WALSER.

G. H. Walser, poet, philanthropist, lawyer and scientist, whose portrait we give this week, is a well known man all over southwest Missouri. Mr. Walser laid out the town of Liberal, Barton county, the land belonging to him, and for years there were no churches and no saloons in the town. Eventually however a loophole was found in one of his deeds to some parties and both of these social functions followed each other into the town. Mr. Walser was a scientific materialist, but large heart and a close student. Finally he became converted to Spiritualism and for a number of years has been prominently identified therewith. He established a Spiritualist camp ground near Liberal and many of our speakers and mediums have been there during the past few years. As a poet Mr. Walser ranks high. He is also a leader in the law, but his motive force in life now has to do with Spiritualism, the great and blessed truth which has rescued him from the doubts and uncertainties of the hereafter.

We are giving our readers another opportunity of doing a little missionary work by inducing their friends to subscribe for the Light of Truth, or sending a subscription at their own expense. Twenty-five cents is a small sacrifice, considering the dollars they spend on trifles during the season, and every subscriber to this paper should be able to add or cause another to be added to our list. Those who cannot afford it, let them show our premium offer to their nearest friend who is not a subscriber, and urge him or her to send for the Light of Truth at once,

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SOME RECENT CONCLUSIONS.

It is always gratifying to the Spiritualist to note and comment upon the doings of the world's thinkers who, although not affiliated with Spiritualism, are disposed to treat its mighty claims with respectful consideration. And we are not altogether without the support and influence of a number of these great men who have espoused the leading facts of Spiritualism, such as Professor Crookes and the eminent naturalist, Dr. A. R. Wallace.

Among these groups of scientists and painstaking investigators may be mentioned the English society for psychical research, with which the eminent Professor Sidgwick is prominently identified. This society has about concluded that dead men do not return, for the very good reason that they do not die. The society is made up of distinguished men in the various departments of scientific inquiry, men whose integrity cannot be dismissed without consideration.

Professor W. H. Meyers, one of the committee on a recent report of this society, makes the following statement:

"I have no wish to press or hurry any man's belief, but I think that if the testimony which points in this direction continues to flow in as our 'Proceedings' and 'Journal' show it to have flowed in during the eight years since 'Phantasms of the Living' appeared, it will soon become a rare exception for a student who attaches importance to any part of our evidence to refuse to admit the occasional occurrence of various forms of posthumous communication. But if this be once thoroughly admitted—if the significance of this prodigious hypothesis sinks deep into the mind—it is plain that all theories as to the nature of telepathy between living men—nay, as to the nature of earthly life itself—must pause in suspense while the character of the telepathy in excelsis, of this transcendent life, is studied as far as human powers allow."

The report, which is very conservative, adds:

"Between death and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper, nor perhaps exhausted in this age."

Here is a startlingly profound observation. Spiritualists have been contending for nearly half a century that these facts must drive all theories as to the nature of telepathy between living men to a position of extreme uncertainty. These facts must change our hypothesis of earthly life and overturn all conceptions of the hereafter. Professor Oliver J. Lodge has called upon the members of the British association for the advancement of science to quit shunning these matters. Mr. Lodge is an eagle amongst a flock of blackbirds. He flies too high, there-

fore blackbirds say he is no blackbird; which is as sensible a Mephisto reproaching virtue because virtue is not cunning. Mr. Lodge says: "Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? In this case I have evidence. I assert that I have seen it done, and am perfectly convinced by the fact. Many others are satisfied of the truth of it, too. Why must we speak of it with bated breath, as if a thing of which we are ashamed?"

A fact no less astonishing than the reality of posthumous communication is the attitude of the learned world. Barriers which a few years ago frowned against it are rapidly burning away and it is only a question of time when by the universal acclaim of the scientific world the basic propositions of Spiritualism will become the moving forces of mental, moral and intellectual regeneration. Upon these propositions rests, we believe, the only true construction of man's nature. This is what Professor Meyers means when he says: "But if this be once thoroughly admitted," i. e., posthumous communication, "if the significance of this prodigious hypothesis sinks deep into the mind, it is plain that all theories as to the nature of earthly life must pause in suspense, while the character of telepathy in excelsis, of this transcendent life, is studied as far as human powers allow."

ETHICAL.

Spiritualism teaches that man's place in the after life is conditioned upon his grade of development, upon the effects of objective and subjective life phenomena. The old adage, "Whatsoever ye sow, that shall ye also reap," is the sum of all ethical laws and proportions. It matters not whether it be a Field who builds ocean telegraphs, rears noble buildings and benefits his kind and is robbed by his son and made a pauper, or the Zulu of Africa who lives like an animal and blinks at the sun, the law of compensation rewards according to effort with no regard for the claimant. It follows then that there are as many heavens and as many hells as there are spirits to occupy them. Each gravitating to his or her own place by the law of compensation, involving attraction and affinity.

The earth life being a room merely in the grand school of development, the character of the graduates means the use they have made of their powers, consciousness of right and wrong governing that use. Free moral agency holds the individual only so far as consciousness controls and governs will. Related to the omnipotence of principle, man is an independent dependency. That which he cannot control he has to succumb to. His dependence in nowise partakes either of that which he calls evil, or that which he calls good. The law is neither moral nor immoral. The God idea, as well as the devil idea is commensurate with the moral plane of the individual. It is intrinsic merit or demerit, hence love, charity, benevolence and virtue are the highest attributes, just as hatred, malevolence, treachery and lust are the lowest attributes. But as in the law which renders matter dominant to mind in the organic and functional realms so goodness dominates evil in the subjective realms, and we have the higher or positive law unto which all antagonism must blend in rhythmic harmony sooner or later, and through much suffering.

Vice has no friend like the prejudice that claims to be virtue.—Lord Lytton.

THE MOUNTAIN HEAVED AND BROUGHT FORTH A MOUSE.

The estimate which the Light of Truth placed upon the benefits expected to arise from the recent debate at Anderson, Ind., has been abundantly borne out by the disgraceful ending of the great fanfaronade and the consequent smirch cast upon this method of settling an irreconcilable dispute—a dispute, let us say, which could not arise in fact, but was due solely to animadversions upon hypothetical questions. For if Spiritualism is a fact—and it is; if it has been demonstrated to be a living truth—and it has been so demonstrated; then it only remains for those who do not know of it to learn about it—if they will. Argument has no place in it.

The dispatches say that Mr. Covert's attitude all the way through was one of brow-beating bragadocio and culminated in violent personal abuse of his opponent, which was to be expected, and that the whole meeting broke up in a row, which the police were called upon to quell. Covert escaped with his life and Mr. Hull comes out of the fracas with a whole bundle of experience, let us hope. It is to the credit of Mr. Hull that he kept his temper in the midst of the foulest billingsgate ever heard in the city of Anderson, much of it hurled at himself, but this we should expect of him. He is too old a warrior to be thrown off his feet by tactics of this kind, but the audience, both Spiritists and the "antis" went wild and pandemonium reigned until the police put a stop to it.

The question as to how many were convinced either way by this debate can be answered by a cypher.

ARGUMENT UNNECESSARY.

We do not see any place for argument in a matter of fact. If the Spiritualist really knows that the essential principles of Spiritualism are true, what does he want to argue about them for? Discussion pertains to propositions of belief, not of fact, and in the logic of things the Spiritualist who disputes with another upon affirmations involving the truth or falsity of his position is not entirely sure of his own ground. Astronomers do not enter into debates with reverend asses who assert that the "sun do move," and for the Spiritualist who is a gnostic to discuss the verity of his gnosis is as illogical as it would be for him to discuss with a blind man whether he did or did not on a given occasion see the sun.

The Spiritualist, if he is entitled to the designation, knows that the underlying propositions of his philosophy are susceptible, agreeable to proper conditions of demonstration. This would appear to be sufficient. And it does not devolve upon him to argue even upon the fact of condition. Nobody of any mind at all disputes that phenomena of any character are conditioned upon the combination of forces which give rise to them.

It is for the Spiritualist to teach, suggest, counsel or protest as the case may be, but not to argue. Argument never makes a convert. At best it can only stimulate aversion or create satisfaction. The persuasion that makes converts to Spiritualism is that process of mental incubation which hatches the chicks of intellect. When the mind begins to see independently of ecclesiastical blindness there is hope for the soul. Let us have less argument and more demonstration.

The great Yerkes telescope, with its magnificent observatory, was dedicated last week to the uses for which its donor intended. It is the largest refractor in the world.

"FREE THOUGHT" AS SHE IS SPOKE.

The Boston Investigator, commenting on the recent expose of some alleged shady transactions by a shady medium in Boston, says the case "affords additional evidence of the pernicious influence of superstition on certain minds; and it ought also to stimulate our materialistic friends to put forth every legitimate effort to remove this great evil from society."

The Investigator says it is "devoted to the development and promotion of universal mental liberty," but we opine that there is a place for it in the propaganda of the National Anti-Spiritualist society, recently formed. They, too, are putting forth every legitimate and a few illegitimate efforts to remove what to them appears to be a superstition, and they make no claim of being mental emancipators. The Boston Investigator knows very well that Spiritualism is not to be confounded with the pernicious practices of some people who sail under its name, but in its effort to parade a little "free thought" it forgets those compunctions which, if observed, might hide its ears.

A TURN OF THE OLD SCREW.

A San Francisco clergyman has been preaching on the abuses of marriage. He declares that marriage was truly understood only when viewed as a type of the union between Christ and the church; that it is a sacramental mystery, and that divorce is not only a public evil, but a sacrilege, because it is man putting asunder what God has joined together.

This is the same old ecclesiastical cud that has been chewed by the clergy as far back as woman can date her servility and abuse. The dogma that what God has joined twere sacrilege for man to put asunder has for ages worked the bondage of woman. She must obey and submit, for God has said so. And who tells her that God said so? Who is it that stands in the holy place and whimpers about the sanctity of a law which more often than otherwise yokes a beast to the fairest of all God's handiwork? The men who are the loudest in denouncing the only remedy, bad as it is, for the infamy. If God had any hand in joining them man could not disjoin them. This whimper of the misisterial fungi about the sacrilege of putting asunder what God hath joined together is on a par with that other sacrilege which entreats Him not to lead us into temptation.

"OH, ERE THAT DIRE DISGRACE SHALL BLAST MY FAME."

If delinquent subscribers only knew how often the accounting department of this paper is driven to the verge of writing poetry, they would pay up. Our delinquent list is not large, but it will certainly force this dire extremity upon the Light of Truth and its readers unless there is a decided decrease, and we shall have to jingle some horrid jangle like the following, which speaks the woes of an eastern editor: "How dear to our heart is the old silver dollar, when some kind subscriber presents it to view; the liberty head without necktie or collar, and all the strange things which to us seem so new; the wide-spreading eagle, the arrows below it, the stars and the words with the strange things they tell; the coin of our fathers, we're glad that we know it, for some time or other 'twill come in right well; the spread-eagle dollar, the star-spangled dollar, the old silver dollar we all love so well."

Why not subscribe for the Light of Truth?

A FUTURE PROSPECT.

The darkest hour is said to be before dawn. This might be applied to the dawn of mental as well as material sunshine or light. The human race is on the eve of a great revolution—one from a comparative state of moral darkness to one of spiritual brightness—a mental awakening never before enjoyed. A portion of mankind has already reached this plane, but it is still in the minority, and thus subservient to the majority. But the majority seems to scent its waning power, and is using all its wits to hold the balance as long as possible. The retaining of this power lies in the grasping of all it can lay hold of in a legal way. Selfishness, greed, penuriousness, misrepresentation, hypocrisy, deceit, false pride, arrogance, monopoly, etc., as they are injurious to the rest of mankind, have not yet been prohibited by law; and those not tender of conscience or whose moral nature have not yet been unfolded to voluntarily resist these advantages, are using them against the honest or "good natured," to be well housed by the time that honesty gains the ascendancy and rules the legislatures.

Intuition is already playing a great role in human affairs, and sensitiveness is coming to the fore—becoming general and must be provided for. Intuition knows when a man is lying, but dare not tell him so, because statute law does not recognize intuition as a factor in human consciousness. But when the majority become intuitionists laws will be made to obviate that need. It will forge statutes that will reach acts made on the basis of prevarication, misrepresentation, hypocrisy, deceit and selfish advantage generally. In this forging of law it will also accord to sensitiveness recognition, and call the noisy elements of humanity to order; stop that which disturbs or is unhealthful; prevent coarseness and intemperance; decrease authority among ignorant officeholders or dignify their positions with conscientiousness; make mind reading a factor in court trials and therefore prevent the innocent from suffering for the guilty, or modify punishments to the degree of the motive involved.

Intuition and sensitiveness are racing with selfishness and coarseness (we may say arrogance and spiritual ignorance) for the supremacy, and the former will win sooner or later. Decency, refinement, conscientiousness, modesty and honesty generally will then have a better day, and not be forced to live in genteel poverty or submit to the grinding of the unthinking selfish element—ignorance and arrogance. Right will be law, not might; truth will be judge, not ignorance; and justice will prevail as never before.

OHIO'S AESOP.

It is asserted, remarked Mr. Know-It-All, that Jupiter has four moons. I do not believe it, for it has never been demonstrated to me. Bring on your moons and prove it!

But, replied Mr. Investigator, it needs a medium—the telescope—to prove it. You must go where the medium is to be found.

Bah, medium, fraud, I reckon a tube with mirrors that reflects five times.

Then you must remain in darkness. Without submitting to these conditions you cannot hope to be convinced.

Conditions—there it goes again—another evidence of fraud. I must see these moons under my own conditions or I am opposed to astronomy. I will urge the legislature to impose a license of \$300 on all such mediums which claim to show moons on Jupiter.

Exit knowledge weeping.

The Light of Truth is one dollar per year.

HOW IT STRIKES US.

Austro-Hungary is demanding redress for the killed and wounded miners of the Hazelton riot. Had Austria kept her hungry brood at home this would not have happened, and had armed Americans risen in Austria to disturb the peace or oppose the authorities they would have fared worse. All the survivors would have been behind the bars ere this, and would have suffered untold agonies—through cold, starvation and rats—for years perhaps, and complaints from us would have been regarded as impertinent on the ground that such rioting would have been regarded as a rebellion. If an armed body of citizens resisting the government in other countries be regarded as a rebellion, why cannot we do likewise? And if they were not citizens, but foreign subjects, why, they are invaders and we may treat them as such. If they are acting under orders of Austria, we are at war with Austria simply. If not, they are guerrillas, and it is none of Austria's business—that is all. These miners were originally brought here to displace American strikers or laborers, and no true American mine owner would commit such a crime. So it is a very soiled affair all around, and the sooner our voters change this sort of business the better. If Austria or any other country cannot send us intelligent and law-abiding citizens, they may keep them at home. We don't want them. Were it not for that kind of truck a better understanding could be had between the miners and their employers. In fact, between all laborers and industrial workers. That the Hungarian priests worked up the strike and riot seems to be well established, and gives another good reason for keeping such class away from our shores. When priests inspire their subjects to fight, it is time to do something effective, and our proposition would be to ship the whole of them back to Austria as an indemnity for the missing ones.

OUR CRUSADE.

It seems a rather lame excuse for anyone to stop a paper, which costs but one dollar a year, and which can be paid in installments under circumstances, on the grounds of impecuniosity. A man who cannot spare one dollar a year to uphold a paper that is advocating his cause, is no Spiritualist and doesn't deserve the benefits arising from the cause which first led him to the light, either here or hereafter.

It is not only selfish to make such a plea, but unmanly, and almost points to willful indolence; for a man who cannot earn enough to spare one dollar a year for his spiritual guidance, or to make it possible for others to be guided, ought to go in hiding. He does not deserve to associate with charitably disposed people, or with those who have any sort of sympathy.

We trust we shall hear of no more of the like, from men, at least. They are but few, but it would be better for these few if they made a little more effort for their own sake, and thereby do a good deed in more ways than one. Not only should they renew their own subscription promptly, but induce their friends to try a three months' subscription for 25 cents.

A Russian chemist has discovered an anesthetic several thousand times more powerful than chloroform, and it has the peculiar feature of acting when freely mixed with air at great distances. Experiments are being made at St. Petersburg to see if it can not be enclosed in bombs and thus anaesthetize the enemy, instead of killing him. This may be a Russian joke.

A GLANCE AT THE LIGHT OF TRUTH CONTENTS THIS WEEK.

There are very few wide-awake Spiritualists who will care to take exceptions to the main contention of Mr. Dawbarn in his admirable and just article on "Spiritualism and Its Phenomena." He strikes the keynote of the situation by throwing the whole onus of responsibility back on to the individual who has failed in his investigations.

Mr. C. W. Stewart, an old co-worker of E. V. Wilson, contributes a logical and forceful paper on the "Passing of Materialism."

Camille Flammarion's article on "Facts—Unknown Forces," will bear a careful reading, and is on the line with this celebrated astronomer's method of driving spikes into the materialist's guns.

B. O. Flower opens another series of absorbingly interesting papers on his personal investigations in psychical phenomena.

Rev. A. J. Weaver contributes a timely and trenchant paper on "Does Spiritualism Belong to Christianity?"

Papers by Moses Hull and Dr. J. M. Peebles make up the list of leading articles. We bespeak a careful reading of this issue of Light of Truth. There is in it a wealth of thought and it all shows to what extent the claims of Spiritualism are penetrating the minds of our day.

OUR ALBUM.

Among the additional photos to the album are Thos. G. Newman, Miss Maggie Gaule, Eva Payne Hopkins, Julia Steelman Mitchell, May S. Pepper, Mrs. Robbins, Mrs. E. J. Demorest, Mrs. Mosier, Campbell brothers, Mr. and Mrs. Kates, and others.

Price of Album, \$1.00; postage, 25 cents. Orders taken now.

THE N. S. A.

The fifth annual convention of the N. S. A. closed its labors last week in Washington. Practically the whole of the old board was re-elected, with H. D. Barrett as president, for the ensuing year.

EDITORIAL NOTES.

The most appalling tragedies that mar the human race are to be seen in the lives of men grown old in selfishness.

Senator Wellington says he listens with a deaf ear to all attacks made upon him. Senator Wellington is not Irish.

We never see benevolence, spirituality, charity and broadmindedness arising from a nature dominated by acquisitiveness.

The Mormon church is again in politics and proposes to rule everything in Utah. This action is in direct repudiation of the terms upon which Utah was admitted to the Union. Oppressive taxation is the cause assigned for the new crusade.

Charles A. Dana has moved on. He was noted for inconsistency, persistency and the New York Sun. As editor of that paper he attained some celebrity; perhaps he might be called a great editor, but such distinction would be at the risk of certain qualities which make a great man.

No chill of doubt creeps over the soul where faith has found its fulfillment in demonstrable truth. This quality of demonstration Spiritualism offers to the world. "Seek and ye shall find" does not mean that one may turn away because obstacles beset the path of inquiry. Chaff is indispensable. If it was not wheat

would not be encumbered with it. Satisfaction comes only by persistent effort.

What is the chemical resolvent in a temperance sermon that can work down into and stir up the sink of moral depravity, in which a beast lives who knows that a man is undergoing imprisonment for a crime he is guilty of? Such was the case the other day at a temperance meeting in Cedar Rapids when John Gerhardt arose and confessed that he was guilty of a crime for which John McIntyre is serving a term in the Iowa state prison.

It is reported that a bill will be presented to congress at its next session by one of the members from New York state, which shall have for its purpose a national law against the unauthorized practice of hypnotism. A bill covering the same ground will be introduced at the next state legislature at Albany. Bills of a similar nature are projected in several of the western states. The Pennsylvania legislature shelved a similar bill last winter.

The Mexican (Mex.) Herald, reviewing one of Mrs. Besant's lectures on Immortality, says: "She demolished, to the satisfaction of her audience at least, the contention of Professor Huxley that thought is conditioned by the brain and cited the great French scientist, Charcot, to prove that a being from whom the brain has been removed, may think even clearer and better than other creatures do with perfect brains. Thus it appears that the brain consisting of the grosser materials called matter is rather a hindrance than a help to thought."

A short time ago a leading clergyman of Delaware, O., shot himself to death. He had just closed a big revival, and had got 185 converts into the fold. His suicide was a mystery until a few days ago, when it leaked out that he was a forger, having uttered forged notes on various people to the extent of several thousand dollars.

All this has been told in a space not to exceed a quarter of a column of the newspaper dispatches, but if it had been a Spiritualist the nastiness would have been paraded by the page all over the United States. Sermons would have been preached on the moral depravity of Spiritualists and on the "Devil's Own"—Spiritualism.

The Rev. D. D. Addison in his sermon at All Saints' Episcopal church, Brookline, Mass., the other day, said that the name "The Christian" needs a new definition, a return to its first use, and he proceeded to define it in the following language:

"The Christian" is that person who is loyal to Christ as the Master, accepting his teaching, his ethics, his philosophy, his supreme interpretation of life, and making them real and vital in every human relation. The name is not necessarily the exclusive possession of any set of ascetics, or band of religious devotees, or of any special form of a church; but it is to be applied to all those wherever found who earnestly follow Christ."

Interpretations like the above are hopeful and full of meaning. It is another evidence, too, of the strides intelligent churchmen are making to reach the plane upon which Spiritualism and its teachings have for over forty years been setting forth the essentials of the Christian character.

The only illustrated Spiritualist paper is the Light of Truth; and the only one that has such a large list of regular contributors—the best in the ranks. Subscribe for it.

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FACTS—UNKNOWN FORCES.

The following article was communicated to "Petit Meridional" by Camille Flammarion, the celebrated astronomer of France.

The aged nurse of Alfred de Musset, who is still living at Paris, and who is still, it seems, in good bodily health (although the death of the charming poet took place 40 years ago), related a little while ago to my friend, Adolphe Brisson, the able director of "Annales politiques et Littéraires," the following story, which will cause a smile in a great number of readers, but which perhaps will make some others think:

"An inexplicable fact of which my sister, Madame Charlot, and I were witnesses, impressed us very much. It was at the time of the last sickness of Musset; never shall I forget the emotion we experienced that evening, and I still have the smallest incident of this strange adventure in my memory. My master, who had not slept at all during the preceding night, whose stomach was like his head—almost empty—was sitting, near the close of the day, supported in his easy chair by pillows. My sister and I had entered the chamber on tiptoe in order not to disturb the repose so precious, and we seated ourselves in silence in one corner which was concealed from the invalid by the curtains of the bed.

The sick man could not see us, but we saw him very well, and I was contemplating with grief that face filled with suffering, which I knew I could not much longer look upon. Now, however, when I wish to recall the features of my master, I see them just as they appeared to me that evening. The eyes closed, his handsome head leaning against the easy chair, and his long, lean, pale hands, even with the paleness of death already upon them, crossed on his knees in almost painful constraint. My sister and I were all the time keeping still, and the chamber, lighted only by the light of a small lamp, seemed surrounded by shadows and disclosed that sadness which is peculiar to the sick room. All at once we heard a great sigh; he had just waked and I saw his looks directed toward the bell cord which was on the mantel piece some steps from the easy chair in which he was. He wanted evidently to sound it, and some feeling or other, I cannot tell what, kept me in my place. However, I did not move, and my master, having a horror of the solitude about him, turned toward the bell with the quite evident intention of calling some one; but fatigued by the effort, he fell back into his chair without having taken a step. It was at this moment that a surprising thing took place which indeed terrified us. The bell which the sick man had not reached was put in motion as if rung by an invisible hand and, instinctively, at the very moment, my sister and I seized the hands of each other asking ourselves anxiously, "Did you hear? Did you see?" He did not stir from his chair. At this moment the nurse entered and asked: "Did Monsieur ring?" This adventure threw us into an extraordinary trouble, and if I had not had my sister with me I should have believed it an hallucination; but both of us saw the notion and there were three who heard the sound of the bell. It is many years ago that this took place, but I have still in my ear the sinister impression

of the tinkling of that bell sounding in the silence of that chamber.

This little story does not seem to me to be void of interest. There are without dispute several ways of explaining it. The first is which comes to the mind of everybody. The Frenchman or a good story teller cries out, "what a good story." And this is all. Some may reflect a moment and not admit that the story is pure invention of the narrator. Madame Adele Colin, but think that she believed as well as her sister that Musset did not really touch the bell cord, when in fact he did touch it with the tip of his finger. But these ladies can answer that the distance between the hand of the poet and the object was very considerable, so that the object was inaccessible in this position and that it was exactly this fact which impressed them and without which there would have been nothing remarkable to tell. One may suppose also that the bell sounded without the cord having been pulled, by a strange force. One might suppose again that, in the hours of agony of approaching death, that the nurse may have come in without having heard anything, and that the coincidence of her arrival in the chamber with the gesture of the author of "Rolla" would have struck those old women, who believed they had consequently heard the bell. Finally, regarding it as inexplicable, one may admit the fact told.

This last opinion can only be that of a very small minority—one man in a thousand probably. Still these same persons who may confess it will be very courageous in the present condition of scientific knowledge.

Why, it will be asked, give any importance to the movement of a bell. More than a hundred years ago an investigator who called himself Galvani, having discovered the existence of some muscular movements in the legs of a frog which had been killed and stripped of his skin, studied the cause of these movements. There is no doubt but that the electric telegraph might some day come from such investigations. The tableau of great results which have been brought about by very little causes would not be less eloquent in history of the sciences than in that of nations. The immortal discovery of the Voltaic pile, followed by all its consequences, had for a cause a slight cold in the head of Madame Galvani and a frog soup prescribed by the doctor.

If the story of the bell of Alfred de Musset was the only one of its class it would not perhaps be worth while to dwell upon it very long, because the fact was not observed with irreproachable scientific conditions required. But there are many other in the same category which are absolutely certain and absolutely inexplicable as well.

Quite recently I have been personally appealed to to prove phenomena of this class, of which I will only say a word today: A "medium" of whom you have certainly heard something, Eusapia Paladino of Naples, had been summoned to Paris. For more than 10 years she has been made the subject of investigations by very estimable savants; Dr. Charles Richet, professor of the faculty of medicine at Paris; Professor Lombroso, M. Schiaparelli, director of the observatory at Milan; Count de Rochas, administrator of the Polytechnic school, and several others. M. Schiaparelli had written me that

he was not very sure of what he had seen in his experiments. I have the greatest respect for the scientific authority of this illustrious astronomer, to whom we owe some of the capital discoveries of contemporary science. I was then very desirous of observing with the greatest care the phenomena which might be produced, and I am very thankful to the honorable family, Blech, for having invited me.

We were six persons at the table. Eusapia was at my side. She rose, placed her hands, palms upward, on each side of a silver cover, about a foot distant, from her left to her right, and raised her hands several times, saying to the salver as if to attract it, "Vieni, Vieni; come, come."

Twice the end of the cover was raised about six inches and fell back with a sound quite naturally. I need not say that between the two hands there was no thread, no hair, string, nothing. Hands and arms absolutely disengaged, were apart. There was no possibility of trick during the repast. Here is another fact:

A rectangular kitchen table of white wood was taken, which I examined carefully. No tricks about it. It was simply a table with a top placed on four legs, fastened down on them. It weighed about 20 pounds.

Five times under our eyes, in full light, this table rose about three feet from the floor, the four feet entirely detached from the floor and remained long enough to be photographed while in suspense.

This photograph established the fact without other proofs that no person was touching the table from below. We all had our hands on top of the table making a circle. A sixth time we saw the same elevation while we stood up. Then the table was raised about four feet.

On pressing upon it it seemed as if we were experiencing a fluidic resistance, as if the table was supported by water.

Childish experiments, perhaps, the severe doctors think. No, there is here the proof of the existence of forces still unknown, which overcome gravitation. It is the frog of Galvani.

C. FLAMMARION.

PROPHECY.

On the morning of the 18th of September, 1897, the following vision was presented to my view, I being in a semi-conscious condition. The scene was a high point of land to the northward, to the southward a large sea or bay; a wharf or dock with buildings thereon was at the southern terminal of this sea; I was impressed (seemed like a voice speaking) that a large Russian battleship was about to emerge from the high point of land; it soon appeared and made quick speed toward the dock at the southern terminal of the sea. I expected to see the ship go to pieces as she struck the wharf, but she seemed to go through the wharf, demolishing it and the buildings thereon; the object seemed to be to gain entrance to the open sea in that direction. I could not see if she accomplished her purpose. If this vision stands for anything it means that Russia will soon make an unexpected move to obtain greater freedom for her marine, which will startle and greatly excite all Europe.

B. F. FRENCH.

Those of our regular subscribers who have a friend they would like to lead to the light of spiritual day can do so for 25 cents. To the address of any new subscriber we will send, upon receipt of this sum, a copy of "Higher Realms" or "Psychic World" and the Light of Truth for three months. Try it.

TELEPATHY—ITS PHILOSOPHY.

We generally awaken in others that which we feel or think, or they in us—thus the saying, "Great minds run in the same channel."

But whether great or not, it proves the effect of mind on mind, and led to the science of telepathy or mind reading—the greater controlling the lesser, or the most active for the moment controlling the passive; the positive controlling the negative, as it were, or the negative being attracted to the positive and there obtaining its information.

But while the positive controls the negative, the latter has the advantage of being able to read the former's thoughts with no reciprocity as an equivalent. In that respect the negative controls, or may avoid danger not otherwise obtainable. The negative mind is really the recipient—knowledge not possessed by others lending it power if rightly used, and thus may become master over the positive by strategy or the rule of intelligence. It is a spiritualizing of the physical senses, and consequent keener perception of psychic vibration. The mind reader is above his normal surroundings, so far as capacity is concerned—the power of understanding causes or things super-normal—though he may be morally lax. But the man of morals minus the mind reading capacity also stands above his normal surroundings, and is intuitively ahead of those of his own class—thus on a par with the mind reader through his special qualifications. Between the two they form one perfect man or woman, and he who embraces both is the reformer as recorded in religious history.

But the moral man is also a mind reader, though not in the sense that the first named is—or through the medium of the senses. He reads thoughts through his heart, it may be said; that is, if he is not uncharitable or vicious, as a side issue to his morality, for this shuts out intuition and he stands in his own light. Just as intemperance temporarily deadens sensitiveness, uncharity or prejudice beclouds intuition. The head must be kept clear to make telepathy operative; the heart to make intuition reliable—not mixed with individual opinion or biased by unloving thoughts or feelings—showing that intuition is also an effect of spiritualization, and elevates the one so gifted above his normal self.

But to attain this outside of the natural talent man has to make psychic science a study and self-culture a principle. Either can be developed, according to equipment or endowment. Those whose tendencies are inclined toward the sensual can attain the first named by abnegation and study; those who are emotional can reach the intuitive by self-sacrifice, patience and fortitude. Those who are affected both ways may develop both qualifications, but have a more difficult task attaining the desired results.

Thus all can be mind readers, and it would be a great thing for human progress if all would try for this desideratum—especially wanting in this age of deception and pretense—sensualism and selfishness.—

ARTHUR MILTON.

SPIRITUAL SCRAPS.

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SUNDAY SERMONS.

SPARKS FROM THE PULPIT.

Rev. C. Zeldler of Mizpah church, Detroit, Mich., speaking on "Woman and Her Work," said, among other things, that if women are authorized in the Bible to prophesy, they must be authorized to exhort, preach and pray in public.

Speaking of the democracy of religion, Rev. H. W. Thomas of Chicago said: "Political liberty has grown with religious liberty, and I have thanked God a thousand times that in this land church and state are separated; the orthodox churches can expel preachers for teaching the truth that they call heresy, but they can not confiscate property, banish and burn the heretics. The rights of all before the law are equal; it protects all alike in their rights; but all, Catholic, Protestant, orthodox or liberal, must be loyal to the constitution of this land."

Rev. W. J. Lahman of the First Christian church of Allegheny, Pa., speaking of the true Christianity of Christ, said that Mr. J. J. Thresher, president of the association, in discussing the power of the church in contrast with the power of the press, said people staid at home from church to read the Sunday papers because they are so full of interest. He indorsed Bishop Vincent's advice to ministers to make their sermons interesting and entertaining. "This may be good advice," said Mr. Thresher, "but if after leaving college the ministers would spend one year working on a real live newspaper they would learn baseball and football and much else of great value. The course of study should be three months as general all-around reporters, three months as society editors, three months as religious reporters, and the last three months in dealing with the cranks that want to run the paper."

Dr. A. J. Lyman of Brooklyn, having just returned from Europe, spoke on "Social and Religious Contrasts Between the Old World and the New," incidentally sketching the scenes and incidents of his travels in England and on the continent. His text was, "Thy gates shall be open continually; they shall not be shut day nor night." He said:

"Europe, speaking broadly, has been, and still is in large measure, the land of the shut gate. America, speaking broadly, is relatively the land of the open gate. In the church we are reaching a time when the doors will be open as never before; when no man, nor committee, nor conclave, nor council shall dare to stand at the portal and say exactly what and what not shall be the creed of the person who wishes to enter.

"There is a truth which is being borne into the vision of the closing century. It is a truth which is illuminated by the light of two fires. One of those fires is freedom; and what is the other? I shall have to coin a word to express the sentiment which I regard as the sentiment of the era, and in the broadening significance of which I see the changes in the old world and the new. That word is fraternalism. It is a conviction that my personal welfare must be suited by methods which will subserve my neighbor's welfare as well as my own; in other words, that I shall set my grass sprinkler nearer the fence, so that his grass plot, too, will get the benefit of its revolving whirl."

Rev. Judson Titworth of Milwaukee preached on "Twentieth Century Christianity." In part he said:

"All the laws of Moses can be re-

duced to two sentences—love for God, and love for man. It was Jesus who discovered the relations of love of God and the love of man, and upon these teachings Christianity was built and has lived for 1,900 years. But Christianity has been building but half its house. It is only recently, comparatively, that Christians have discovered that the love of man is equally as important as the love of God. Previous to the beginning of the present century these two great laws had no equal dignity. Slowly but surely these laws have been struggling toward an equal footing, and each year brings them nearer to where they should be in the Christian mind.

"The rights of man must go before the rights of institutions. We are getting nearer that goal every day. Why, the whole world is looking on Germany's emperor with ridicule because of his statement that he ruled by divine right.

"We must work in love, and not in selfishness. It would be doing but little different than we are now, but love would be interwoven in our every act. Before the end of half the Twentieth century I hope to see tremendous progress toward the perfect Christian condition of society."

Epigrams from Dr. Crane's sermon on "The Sower" at Trinity Methodist Episcopal church, Chicago:

Jesus is the only sage of antiquity who fits Darwin.

Sermons—real sermons—are born, not made.

The strength of the sermon is in the occasion.

A poor germinal sermon is better than a great architectural sermon.

Christ needed not to write; his sermons stuck.

The sermon is like the advertisement—it must reach a thousand to find the one.

Every one is responsible for what he is; and that is more terrible than to be responsible for what one does.

The real punishment for sin is the condition in which it leaves us.

Hell is not the outward flame, but the inward hardness.

The chief reason why Americans reject Christ is because they have no room for him.

God's plows hurt, but they make crops.

You can tempt men to the pit with gain and pleasure; but the only way to get men toward heaven is to touch their heroism.

Most Christianity needs weeding.

It takes as much practice to be a good Christian as it does to be a good violinist.

Religion is hard to get; but it is harder to grow after it is got. But the results are worth while.

OUR SERMON.

"The spirit is willing but the flesh is weak" should be changed to: The spirit is willing but the flesh is too strong to be controlled by the spirit, i. e., the spirit is weak, and therefore the flesh governs—relatively speaking. And yet the flesh has no individual tendencies, but simply partakes of the desires, feelings, tastes, or passions of the spirit; for a dead body is also flesh.

The spirit is really one with the body in earth life; but the soul is the higher entity in this duality. Thus we may further amend it by saying, the soul is willing, but the spirit unwilling (implying the flesh during earth life). That is, the soul is too weak to overcome the passions of the spirit, and the spirit and body combined is the stronger of the two entities.

Now, the aim of life is to "overcome" this, as all religions teach. But some are so imbued in sensualism that

they can not overcome it—born with the force dominant in their make-up— inherited from past generations. But for such there is a substitute. It is education—thinking being the antithesis of sensualism—for thought is to the soul what sunshine is to plant life. It expands it and increases its vigor, its force, its vibration, and in this gains the ascendancy over the spirit and body by virtue of superior activity; or, we say by virtue of its larger volume or greater bulk—the greater controlling the lesser. It is the only absolute method of subduing the lower passions of those possessed by the spirit body and enacted through the flesh.

Through this method the spirit and body lose potency, and consequently desire for their special proclivities or passions. It is mind asserting itself over matter, and what is left undone here follows the spirit into the next life to be outrooted there.

While there may be no pain, exhaustion or despondency sensed in spirit, there are substitutes equally acute. These are discontent, gloominess and despair, and an immobility according to the intensity of the passion left.

Law is absolute motion. Sensuality and selfishness are its antitheses. These two states hold the spirit earth-bound, and discontent, gloominess and despair are the hell of the future—together with darkness according to the selfishness (injustice, dishonesty, prejudice) existing at the time of death.

Temperance and honesty or justice make the heaven of the future—its effects being happiness, cheer and power of will—the latter increasing everlastingly, and bringing understanding or light comparatively.



MRS. M. H. B. SNYDER.

Mrs. Snyder was born of good old Puritan ancestry in the year 1832 in Chester Hamden county, Mass. Imbued with strong Calvinistic doctrines, it was a hard struggle to discard the faith of the honored forefathers to make room for the new philosophy of Spiritualism, but at the age of 52 years latent mediumistic talent came to be recognized and the slumbering soul, awake to the knowledge of spirit communication and the phases of healing by laying on of hands, developing and trance speaking, came to be recognized facts in her life work, and from the age of 52 until 62 she devoted her time and talent to the cause so dear to her heart, and is now at the age of 64 still battling for the light and truth as she sees and understands it. She patiently waits and listens for the mandate of the spirit voice, "'Tis finished, come up higher."

The unpunishable method of fortune telling in England is by graphology—character reading through the handwriting of the applicant.



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The World of Psychics and Liberal Thought.

A ghost or woman in white has been seen flitting about Pepperell park, Biddeford, Me., nights, and nobody has solved the mystery.

Here is some Chicago Tribune advice to the young man who wishes to know how to fit himself for the Klondike: "Acquire habits of self-control and industry; be prepared to meet with firmness whatever discouragements may arise; scrape together two or three times as much money for the journey as the best estimates render necessary; and don't go."

A Philadelphia minister took for a recent subject, "Sunday Wheels," and of course needed a text, and curiously enough he found it in Isaiah, v, 28—"Their wheels shall be like a whirlwind."

There was a deacon in an Evanston church in whose pew a drunken man had seated himself. The minister was discoursing about the popular vices, when he exclaimed, "Where is the drunkard?" The drunken man was just far enough gone to think the call personal, and he arose and replied, "Here I am," and remained standing while the drunkard's fate and character were eloquently portrayed. A few minutes after the minister reached another head of his discourse, and asked, "Where is the hypocrite?" Gently nudging his neighbor, the d. m. said, "Stand up, deacon, and take your medicine like I did."—Truth Seeker.

The annual Secularist congress of the United States will be held in New York city Nov. 19, 20 and 21.

This story is attributed to Mr. Conan Doyle: A friend of his had often been told that there is a skeleton in the cupboard of every household, no matter how respectable that household may be, and he determined to put this opinion to a practical test. Selecting for the subject of his experiment a venerable archdeacon of the church, against whom the most censorious critic had never breathed a word, he went to the nearest postoffice and dispatched this telegram to the reverend gentleman: "All is discovered! Fly at once!" The archdeacon disappeared and has never been heard of since. —Tid Bits.

A curate introduced his somewhat insignificant looking wife to the great lady of the parish in the words of Autolycus: "A poor thing, madam, but mine own." The wife, who did not want for spirit, retorted—indicating her disagreeable husband: "A poorer thing, madam, but mine owner."—Household Words.

Rose deBoheme pays a glowing tribute to Oakland's rare medium, Florence Montague, in a recent issue of the San Francisco (Cal.) Call.

The publishers of the "Firebrand," a communist-anarchist paper published at Portland, Ore., have been arrested and jailed for sending their publication through the mails. One of them, A. J. Pope, is said to be a Spiritualist.

Willie—Pa, why do all the men who make speeches at political meetings in our ward have Hon. ahead of their names?

Pa—My child, Hon. stands for "honorable." It is to show the people that only honest men make political speeches. If they were not distinguished by their titles the people might think they were naughty men.

The proposition that the state shall purchase and operate the railroads of Switzerland is to be submitted to the referendum, or popular vote, the Swiss assembly having voted favorably on the proposition.

A valuable horse owned by Mrs. S. G. Morrell of Norwalk, Conn., was seized, and she instituted a suit of replevin to recover, but could not locate the horse. She visited a clairvoyant at Bridgeport, who located the horse in a certain stable in Jersey City. Mrs. Morrell went there, found the horse and immediately entered suit against the constable for \$300 damages for abuse of the horse while in his possession.

Query for the opposition: How did the Bridgeport clairvoyant know where the horse was located?

Leading doctors of Topeka, Kan., openly admit that the mind will rule the body in a great many cases of sickness and they show a great interest in the new light.

"The conclusions to which consideration of this subject lead are as follows:

"1. One mind can and often does exert a subtle inexplicable influence over another normal mind.

"2. The physician by an encouraging, hopeful, buoyant attitude toward his patient, may furnish such a mental stimulus as will turn the tidal forces of life toward physical restoration.

"3. It is the bounden duty of the physician to make all possible use of such mental stimulation.

"4. Charlatans of various grades of social and intellectual standing do actually perform psychic cures, many of which are permanent.

"5. There is a field for the exercise of psychic healing by the regular practitioner which he should sedulously cultivate.

In the presence of Dr. Max Bookrock, assistant clinical professor in nervous diseases at Jefferson college; Dr. Dickenson, Sergeant Miller, professor of metaphysics and psychology at Bryn Mawr college for Women; Dr. William S. Wadsworth, assistant professor of physiology at the University of Pennsylvania, and Dr. S. Millington Miller, expert in brain science, Mrs. K. D. S. Armbruster of Philadelphia recently essayed the remarkable hypnotic experiment of producing a telepathic picture of a given object from one hypnotized subject to another, the parties being Edward Simmonds and a Mrs. Joynes.

Mrs. Armbruster caused Mrs. Joynes, while in a deep trance, to send to Simmonds an image of a daisy. No one in the room knew what mental message was to be sent. She whispered the name into the ear of Mrs. Joynes who at once, by her expression, seemed to be exerting every fibre of her being in her telepathic task.

Simmonds was told that he was to receive a message, and was commanded to describe his mental conception of it as it grew. He said at once that it was a flower. "It is white," he murmured, "white—with many petals—and a yellow heart." At last, after a supreme effort, he comprehended fully the image in his mind, and said it was a daisy.

Senorita Teresa Urrea, an account of whose marvelous psychic powers was published some months ago, has been expelled from Mexico on suspicion of having incited the Yaqui Indians to an armed rebellion. She, with her parents, has now settled down quietly at Clifton, Ariz., where she continues her divine calling of healing the sick, taking no fees, selling no photographs.

Man is the only animal that preys upon its own kind.—Thomas Jefferson.

The Philomathic Literary society of Notre Dame of Cincinnati was addressed the other day by Rev. Fr. Lasance, director, who, according to reports, "treated the subject of Spiritualism from a Scriptural and modern scientific standpoint, his deductions being logically proven along the lines of a thorough psychological research, which skillfully demonstrated the fallacy of the doctrine of psychomancy." As the speaker was a priest there can be no question about the logic of his conclusions.

Wisdom is a fox who, after long hunting, will at last cost you pains to dig out; 'tis a cheese, which by how much the richer, has the thicker, the homelier and the coarser coat. 'Tis a sack posset, wherein the deeper you go, you'll find it the sweeter. Wisdom is a hen, whose cackling we must value and consider, because it is attended with an egg. But lastly, 'tis a nut, which unless you choose with judgment, may cost you a tooth, and pay you nothing but a worm.—Dean Swift.

A PECULIAR REMEDY.

Something About the New Discovery for Curing Dyspepsia.

The Rev. F. I. Bell, a highly esteemed minister residing in Weedsport, Cayuga Co., N. Y., in a recent letter writes as follows: "There has never been anything that I have taken that has relieved the Dyspepsia from which I have suffered for ten years except the new remedy called Stuart's Dyspepsia Tablets. Since taking them I have had no distress at all after eating and again after long years can sleep well. Rev. F. I. Bell, Weedsport, N. Y., formerly Idalia, Colo.

Stuart's Dyspepsia Tablets is a remarkable remedy, not only because it is a certain cure for all forms of indigestion, but because it seems to act as thoroughly in old chronic cases of Dyspepsia as well as in mild attacks of indigestion or biliousness. A person has dyspepsia simply because the stomach is overworked, all it wants is a harmless, vegetable remedy to digest the food and thus give it the much-needed rest.

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THE PASSING OF MATERIALISM.

Christianity, or rather Christian theology, began in Spiritualism, and progressing downward, has culminated in gross materialism. Hence, it is perfectly fitting that institutional Christianity should now be engaged in a crusade against Spiritualism.

Denying the possibility of a modern epiphany, and having nothing to maintain but the semi-pagan rubbish bequeathed it by Constantine, it really has nothing left it but the echo of Tertullian's "Credo quia absurdum!"

The "old wives' fables" and "doctrines of devils," which St. Paul warned Timothy to avoid, are now the church's stock in trade. It is perfectly natural that a church, besotted by "weak and beggarly elements," should present the beggarly appearance that it does.

The Protestant clergy who denounce Spiritualism as the work of the devil do not seem to realize that they are committing the sin against the Holy Ghost, which Jesus said could not be forgiven. When the Pharisees of His day, no longer able to deny the facts of His work, asserted that He cast out devils through Beelzebub, Christ quickly told them that they had reached the climax of wickedness—the sin against the Holy Spirit. Why? Because it was denying the universality of the good, and recognizing evil as paramount. A thing, by the way, which theology has been doing from that day to this. The devil has been the dominant power in the world at all times and in all places, and is as necessary to current orthodoxy as is carbon to the growth of vegetation.

On the other hand, Spiritualism is conquering because it is true to nature. It is the antithesis of supernaturalism. Science has already demonstrated by the aid of chemistry and the spectrum analysis, the oneness of all things. That we indeed belong to an universe.

Herbert Spencer has asserted that "we stand in the presence of an infinite and eternal energy, from which all things proceed." Professor Huxley, in his great monograph, "The Physical Basis of Life," annihilates materialism with the following words:

"For after all what do we know of this terrible 'matter,' except as a name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that 'spirit' over whose threatened extinction by matter of great lamentation is rising like that which was heard at the death of Pan, except that it also is a name for an unknown and hypothetical cause or condition of states of consciousness? In other words, matter and spirit are but names for the imaginary sub-strata of groups of natural phenomena."

Again he says:

"Nevertheless, two things are certain: the one, that I hold the statements (i. e. Physical Basis of Life), to be substantially true; the other that I, individually, am no materialist, but, on the contrary, believe materialism to involve grave philosophical error."

* * * * But the man of science who, forgetting the limits of philosophical inquiry, slides from these formulae and symbols into what is commonly understood as materialism, seems to me to place himself on a level with the mathematician, who should mistake the h's and y's with which he works his problems for real entities—with this further disadvantage as compared with the mathematician that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyze the energies and destroy the beauty of a life."

There, my materialistic brother, is the statement of the great Huxley, who

coined the perfectly proper word "agnostic," of which you make a totally improper use. Professor Tyndall enunciated one of the eternal things when he said that matter contained the promise and potency of every form and quality of life. For if, as Huxley says, matter is only a name for an unknown and hypothetical cause of states of our own consciousness, then consciousness is the only eternal self-evident fact, to which all other facts are relative and dependent, and as all external phenomena are related to our consciousness, so are we related to the infinite and eternal consciousness.

Therefore, as Emerson says, "He who comprehends the eternal law of nature takes his immortality for granted and never questions the fact."

It is the conscious weakness of theology which not only makes it restless and antagonistic to the higher criticism, but especially so to spiritualistic phenomena and philosophy. An old man sinking into senility grows very sensitive on the subject of age. Christianity, as commonly understood, is suffering from senile gangrene. It sees the kingdom of heaven being taken from it and given to a nation bringing forth fruits thereof. Instead of growing old gracefully, it seeks to keep up the appearance of youth by the aid of exegetical cosmetics, and like the class of females who act similarly, it grows exceedingly jealous of its rosy-cheeked and more attractive rival, and tries the old and time-worn remedy of slander and calumny.

Its disease is incurable because it is materialism in its worst form. It has preached the material resurrection of Jesus, a material gold-paved, Jasper-walled heaven, a material fire-and-brimstone hell, and has at the same time persistently denied the only proof which could possibly entitle it to acceptance until it has fallen into the sear and yellow leaf of advanced decay.

Scientific materialism is already dead and the inevitable reaction that will come from the recent "covert" attack upon Spiritualism will cause the speedy dissolution of theological materialism. "He maketh the wrath of man to praise Him, but the remainder of wrath He will restrain. Like all the conflicts between theology and natural truth, there can be but one result. The truth abideth forever."

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Department of Biblical Spiritualism

By Moses Hull.

ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM.

No. IV.

All that has been said on this Lord and God question was necessary to other things to be brought out, and preliminary to many texts to be used. Whenever the Lord appeared to any one, or spoke to anyone, it was this tutelary diety, Jehovah, of the Elohim family. These communications always come from departed spirits of human beings, and generally from one who, like many spirits today, pretended to know everything, but who really knew very little.

He was the god who gave the mistaken idea of how the rainbow was made. Gen. 9:12-16. He came down to look at the tower and the city of Babel, and to keep them from making a tower on which they could ascend to heaven confounded the language of the people. Gen. 11:5-8. He heard of the wickedness of the cities of the plain and came down to see whether the report which had reached him was true. Gen. 18:20-21.

This was the God who promised to take the Hebrews into a land of milk and honey, a land he seemed to know all about; but when he got them into the wilderness, became jealous of a golden calf and determined, notwithstanding his promise, to kill every one of them, except Moses, his medium. He would have done this if Moses had not argued the case with him. He was beaten in argument, then he "repented of the evil which he thought he would do unto his people." Ex. 32:7-14. Any one can see that there was nothing easier than for this god to be mistaken in his thoughts.

This brings me to where I can safely refer to a few of the Bible mediums. I will begin with

ABRAHAM.

In Gen. 12:1-3, the Lord, or Yahweh, appeared to Abraham, telling him to get out of his country and from his kindred and go to a land he would show him. He promised him that if he would do that he would make of him a great nation, and make him a great man. Verse 4 says, Abraham departed as the Lord had spoken unto him. In verse 7, again the Lord appeared to and talked with Abraham.

In Gen. 15:1-4, the word of the Lord, which I have before proved to be a spirit message, came to Abraham. In verses 12-15 is a record of startling manifestations. It was after sundown and very dark, and Abraham was in a deep sleep, or in a dead trance, if you please. Then it was that he saw the smoking furnace or burning lamps, which were neither more nor less than spirit lights.

Gen. 17:1-8, the Lord, or Jehovah, appeared again to Abraham, and told him He was "Almighty God." He claimed to be Almighty God for the same reason that spirit wags claim to be Socrates, Demosthenes, Henry Clay or Daniel Webster. He afterward told Moses that He was Yahweh, but that He had appeared to Abraham under the name Almighty God. (See Ex. 6:2.) This God, after telling Abraham that a child should be born unto him, left off talking to him. "And God went up from Abraham." (See verse 22.)

In Gen. 18, whole chapter, this same Jehovah appeared and talked with Abraham; this time He brought with Him to others. In verse 2, they are called three men. They were materi-

alized beings; in verse 4 they had their feet washed. In verse 8, "they did eat."

In verse 3, they are called my Lord, or Lords, not Jehovah, or Yahweh. In verse 13 they, or the one which speaks, is called Yahweh; in 16 they are again called men. Verses 17 and 20 call the speaker of these three men Yahweh; 22 again calls them men; after that they are several times called Yehweh; finally verse 33 says, "and the Lord went His way as soon as He left off communing with Abraham."

In Gen. 20:3-6 the gods came to Abimelech and told him of the great wrong he had done Abraham. In verses 7-8 Abimelech was told that Abraham was a prophet, or medium, to restore his wife, and he would pray for him, and his life should be preserved.

I would like to refer at length to all the mediums of the Bible, but time and space forbid, nor can I refer fully to any of them.* I will skip Isaac, Jacob, Joseph and a few others and refer to

MOSES.

Whether Moses was a clairvoyant, or Ex. 3:2-6 was a case of materialization, may never be definitely known. It reads as follows:

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said Moses, Moses. And he said, here am I. And he said, draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face for he was afraid to look upon God."

Here was an angel and a spirit light; it may have been a materialization; the most satisfactory cases of materializations I have ever seen were where the materialized forms brought their own light. It will be noticed that the power manifesting here is called an angel, the Lord and God. All of this proves that the Lords, Gods and other beings who gave these manifestations in olden times were only angels. Angels are only messengers; that is the meaning of the word. In can be abundantly proved by Scripture that angels are spirits of the departed.

This angel, or lord, was the God of Abraham, the God of Isaac and the God of Jacob—not at all the God of the universe, nor even of this little world. Up to this time, he was only the God or guide of these three individuals. He now proposed for the first time to be Moses' God, and said, "certainly I will be with thee." Also He promises to be the God of the Hebrews. See verse 18. Never until after the Babylonish captivity was there any claim made that this God was anything more than the God of the Hebrews. He promised them that if they would comply with the conditions he would take them to a land with which he was acquainted where there was plenty of milk and honey, and where they would enjoy the fruits of the labor of other people, and that without paying for it. See Deut. 6:10-11. Josh 24:13. Psal. 105:44-45.

In Ex. 4:1, Moses fears the people will deny his mediumship—that they

will say, "the Lord hath not appeared unto thee." Indeed Moses was not quite satisfied himself that it was not hallucination; so in verses 4 to 10 evidence is given to him and a mediumship is imparted which he is to use in case of necessity.

In verses 12 to 18 this angel promises to impart wisdom to Moses and eloquence to his brother Aaron. In verse 27 a mediumship comes to Aaron, and he is told to go out into the wilderness to find and greet his brother Moses.

Moses' mediumship was used so much it nearly killed him, and perhaps it would if it had not been for the superior wisdom of his father-in-law. Ex. 18:14-15-16 records the matter as follows:

"And when Moses' father-in-law saw all that he did to the people he said, what is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, because the people come unto me to inquire of God; when they have a matter, they come unto me, and I judge between one and another, and do make them know the statutes of God and His laws."

That is, the people came to Moses for sittings. In verses 19-23 the father-in-law lays before Moses a plan which will relieve him of much of his work.

*Those wishing to refer to this matter more extensively should send \$1 to the Light of Truth and get the Encyclopedia of Biblical Spiritualism.

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE PERTAINING TO OUR CARE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—That there are idolatrous prayers offered, I fear is true; but is there not provision made by the spirit-creator that fills the universe to answer prayers rightly offered? And does that spirit-creator hear and answer, or is it by our moral condition that these desires are gratified?—R. F. Spencer.

Answer.—Whether idolatrous or not, every prayer is answered, but not as the aspirant hopes for. Prayer is a vibration set in motion by the thoughts offered, but extends no farther than the aspirations of the devotee go; or his conception of a deity goes. The one who pins his faith in an image or a block of wood will get nothing more than that image can furnish psychologically, and the image contains no higher influence than is infused into it by priestcraft or those who dedicate it. If that is on a low plane, either mentally or morally, the effects will be compatible with the cause. A prayer rightly offered is when it comes from the head and heart combined. That is, knowing what is being prayed to and feeling an incentive to pray. The highest conception of God is obtained through self-study; for through self we understand that nature is intelligent, and thus know where to direct our supplications. Through our love for mankind we feel that we have a right to pray, and feel the response in proportion as we expend love; for God is love and gives as we impart that emotion of the heart. Light and power is all we can expect in answer, but it is all we need to attain our ends. Temperance, being the opposite of sensuality, is a natural plea for inspiration or truth. Storing our minds with such, we affect our surroundings with it. Justice, being the opposite of selfishness, we create an influence or power that benefits others. In proportion we vibrate in accord with conditions of the same quality. It is natural that our prayers should have higher responses than those who are ignorant or immoral. In fact, the latter only brings his own and adds to our misery. No prayer is better than a selfish one. But a selfish man may pray for a good effect. He may be conscience stricken or repentant, and beg for mercy. Such comes from the heart and he will be benefited. He will either be inspired what to do or strengthened in his good intention, if he has one. But this answer or response does not come from any personality, further than a spiritual being who is touched by his vibration, and this vibration can only touch one who was his counter part in earth life, but now arisen. Universal spirit is only touched by him who lives in perfect accord with nature, or as near to it as his condition will permit; and a consistent or constant aspiration for perfection constitutes that condition. But many do not need prayer. If self-centred and clear of conscience, intuition will always guide rightly.

Question.—If anger or hatred generate diseased microbes in the blood, according to Elmer Gates's theory, does selfishness, which is also the antithesis of love, do the same?—Self-Student.

Answer.—Yes, for it creates the same effect on the human system—makes it negative or cuts it off from

the health-producing influence of spiritual nature. Love is life. Selfishness is decay, being inertia. Without love vitalizing the body, the organs languish and the tissue disintegrates. That is the whole cause of disease in the human family. The opposite heals because it keeps the tissue in a healthy or positive state, or, better said, in an active state. A healer may temporarily infuse new vitality into the system, but if the old habit of selfishness or ungratefulness is persisted in the disease germ breaks up again. It is like building up a wall between self and the life-giving forces of nature. A manifestation of gratefulness is never impossible. If a healer gives you his time and magnetism free, do not think you are the gainer unless you pay him for it in some other way. Nature is no respecter of persons. It does not punish you because you have been ungrateful to the healer, but because you have done nothing to attract her higher influence. Like attracts like. Selfishness attracts selfish spirits, who absorb your vitality, and the decay of tissue begins anew, followed by the old troubles. Gratefulness, on the contrary, keeps the gates ajar, and nature does the rest, being attracted to its like in your own system. Robbing a healer without a reciprocal feeling of thanks, or a small favor of another kind, if you can not be grateful, often makes it necessary to call in a physician, who will make you pay a hundred-fold what you have neglected to do when in your power. Ungratefulness is to disease germ what a fertilizer is to plant life. Love or sympathy is its death blow. Disease can not thrive where humanity, justice, charity or benevolence rules or infuses the body with its vitalizing influence and beautiful magnetic flow; for love is pure spirit, and that knows no disease.

Question.—What is the best method of self-study?—Hope.

Answer.—It is difficult to form a text-book reply to this question. Much will depend on the intuitive comprehension of the student. To know self is certainly the acme of all knowledge, for it leads to an understanding of natural law and the spiritual of nature generally. Introspection is the only key to God, as it were, and to know this (comparative to the understanding of the student) is to know something not taught in books, nor ever will be, for it is not of the material. The five senses do not probe beyond matter. Self-study is a looking within, and this cannot be done with the physical eye. By meditating on our emotions and their probable cause, we put our interior consciousness in motion, and this re-acts—throws it back on the senses—and the brain is made recipient of thoughts not created or evolved in the ordinary way. It is a sort of self-illumination that is both interesting and startling at times. We wonder where the knowledge comes from, and call it impression. It is, but not spirit impression. It is light coming from our own soul. We are being taught by our own divinity. You can not stir the soul, but that it will stir the brain. And doing this deliberately with the intention of knowing, we are enlightened. It is a matter of will—like attracting like—but given in the same deliberate manner as we suggest it. One who is determined to learn in this way, may be shut up in a dungeon or placed on a desert island, and could learn all there is to be learned for his future welfare and continued progress. The soul is a microcosm of the universe, and contains all knowledge, but the profligacy of human life puts a veto on this sort of development, and in fact it could not be otherwise, because the intuitive nature of man has to be unfolded by

experience. After that is established, he can begin his spiritual studies if he is willing to abide by the knowledge that comes to him in this way. If not, he must suffer with the rest through experience to reach the goal all are striving for—happiness.

Question.—If the flesh is renewed constantly, why don't scars, tattoos or birth marks finally disappear?—G. R.

Answer.—They do disappear when the change is rapid, but the average change is too slow to remove them. Spiritual development is needed to change the nature of the flesh—that is, through a change in the mental and moral condition of the individual. Under such circumstances an entire new body can be grown in time. But a scar, like a birthmark, often becomes a part of the flesh, just as certain wrinkles or lines in the hand may be, or the formation of a limb. Tattooing also remains under ordinary circumstances, because the flesh forms so slowly around the dye that it is not ejected in the growth. A rapid moral development that would not only cause rapid growth of the flesh, but a change in the nature of it would have a material effect on it and finally obliterate it.



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PERSONALS.

—T. H.—Why don't you try it? Follow direction and await events.

—I. D. C.—The notice was published in issue of Oct. 16th, 4th page, 4th column.

—W. O. P.—Time will explain it. Have patience and be observant to impressions accompanying it.

—Puzzled Inquirer.—Probably your present duties will prove the beginning of that prophesied work.

—C. S. Tisdale writes that "societies desiring to secure my services will do well to write for terms at once." Address, Wheatland, Mich.

—G. W. Kates and wife may be addressed at 234 Monroe ave., Rochester, N. Y., during October and December; at Titusville, Pa., during November.

—A correspondent writes: "It seems strange to me that the Spiritualist papers as a rule never print an article as it is written." It seems equally strange to us that some people as a rule never write an "article" as it ought to be written.

—An old speaker who has been associated with E. V. Wilson and Moses Hull in time past, and who abandoned the field to enter the law practice, is moved to take up the battle for Spiritualism once more. He is now fifty-one years old, ripe with experience, and has an inspiration to unfold. Some of the societies in Iowa, Indiana and Michigan will recognize him. He is Mr. C. W. Stewart of Springdale, Ark., and is open for engagements.

—The First Spiritual church of Columbus is contemplating holding free services during the coming season, and it is requested that all persons favoring this will subscribe \$5—to be paid in monthly or quarterly installments. This will admit not only the public, but the donor and his family to all services free, a saving of one-half for those who attend regularly. Send name and address to J. D. Arras, president, 31 West Town street, Columbus.

STRAY THOUGHTS.

Selfishness is a breeder of disease germ—ungratefulness its fertilizer.

A man who is determined when he knows he is right can never go wrong.

A question implies a fact somewhere, but more easily asked than answered.

What some insist upon as common reason is but biased opinion, the word "reason" being used as a crusher against argument.

Children are human mirrors through whom we are able to see ourselves reflected by their attitude towards us—like begetting like.

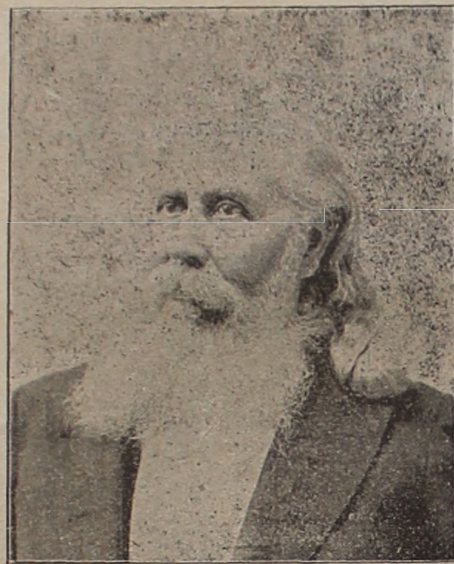
What the spirits do not endorse can not pass current as a part of Spiritualism, from the fact that it has no influence on the masses. This is their aim, not ours.

OBITUARY.

Died—In North Chicago, Ills., Oct. 8th, 1897, Prof. Anson B. Severance, aged 73 years, 9 months.

Prof. A. B. Severance was born in the town of Reading, Windsor county, Vt., in 1823, and came with his parents to Wisconsin early in the forties, taking up government land and living in a log house. As a youth he was delighted with pioneer life; hunting game for a time became a passion with him. He loved nature.

The professor was a vegetarian and took the very best care of himself; never needed glasses to read the finest print, and his teeth were sound and perfect. Altogether he had a remarkable physique; wearing his beautiful white hair long, which hung in graceful curls upon his shoulders. He seemed in perfect physical condition until the evening of Oct. 7, while conversing with friends at his home, he



PROF. A. B. SEVERANCE.

was seized with a violent pain in his chest, and it gradually grew more severe until morning, when death kindly ended his sufferings.

Prof. Severance has a national reputation as a "psychometrist," which art he practiced to the great satisfaction of those who consulted him, for over 40 years.

His funeral service was conducted by his friend, Mr. E. G. Cook of North Chicago. A poem by Edwin Arnold was read by Minona S. Fitts; a song by Mrs. T. K. Scott; and an address, which was very fine, by Minona Stearns Fitts; a song, by Miss Florence Smith and Mrs. Zimmerman and Mr. Scott.

The remains were taken to Eagle, Wisconsin, where they were buried in the family lot.

THERE IS NO DEATH.

Spiritualism is the science of life continued. It affirms that the "law of continuity" is never isolated; that death is not a tragedy, but only an "incident" in the evolution of humanity. As man is the crowning glory of nature, so immortality is the crowning glory of man. It crowns him with nobility, sanctifies his love, perfects his intelligence, and conserves his wisdom. It proves that where breath ceases, life continues; where language dies, memory lives; where the silence of death seals the lips and makes dumb the tongue, love lives beyond and reigns undimmed.—J. T. Shadforth.

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